

A
T R E A T I S E
O F
B A P T I S M.

W H E R E I N

That of Believers, and that of Infants,
is examined by the Scriptures; with the
History of both out of Antiquity: ma-
king it appear, that Infants Baptism was not
practiced for near 300 years after Christ, &c.

W I T H

A Reply to Mr. *Wills* in Defence of the said Treatise

A N D

A Second Reply to Mr. *Baxter* in Defence of the same.

As also

A Rejoynder to Mr. *Wills* his *Vindictæ*.

With an Answer to his Appeal.

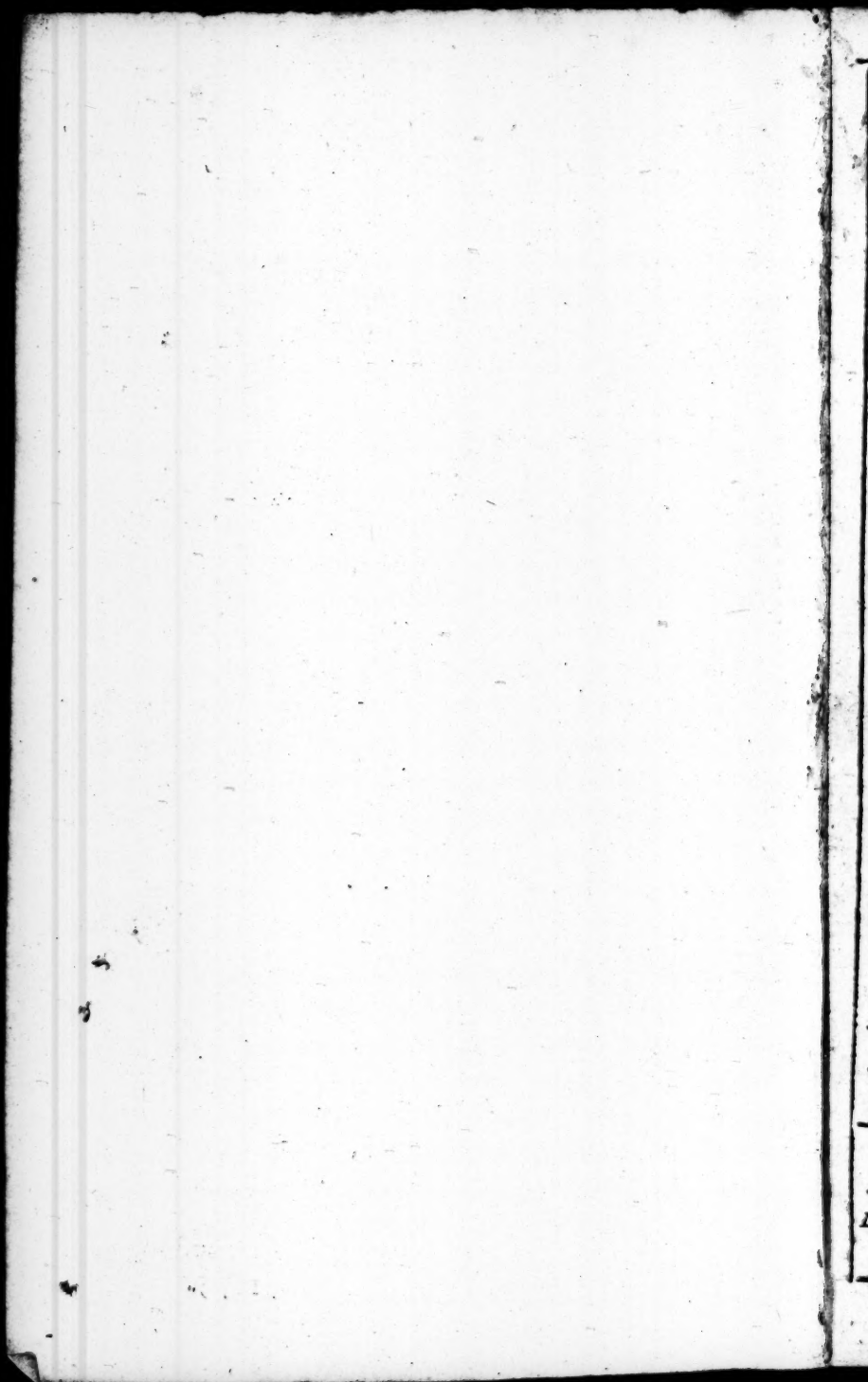
By H. D'ANVERS.

The Baptists Answer to Mr. *Will's* his Appeal.

With H. D's Postscript.

Magna est veritas & prævalebit.

London, Printed for Francis Smith at the Elephant and
Castle near the Royal-Exchange in Corn-hill, 1675.



A
Treatise of Baptism :

WHEREIN,

That of *Believers*, and that of *Infants*, is
examined by the Scriptures.

WITH

The History of both out of *Antiquity*; making it
appear, that *Infants-Baptism* was not practised
for near Three Hundred years, nor enjoined as
necessary, till Four Hundred years after Christ :
With the Fabulous Traditions, and Erroneous
Grounds upon which it was, by the Pope's Ca-
nons (with *Gossips*, *Chrysm*, *Exorcism*, *Baptizing of*
Churches and *Bells*, and other *Popish Rites*) found-
ed. And that the Famous *Waldensian* and Old
British Churches, *Lollards* and *Wickliffians*,
and other *Christians* witnessed against it.

WITH THE

History of Christianity amongst the Ancient Bu-
tains and Waldensians.

*That Persons Baptized in Infancy, are to be Baptized after
they Believe; which is not to be esteemed Rebaptization, but
Right Baptism; Pet. Bruis, the great Waldensian Martyr.
Osford. Cent. 12. l. 3. p. 162.*

The Second Edition with Large Additions.

By HEN. D'ANVERS.

Eph. 4. 5. *One Lord, one Faith, one Baptism.*

Act. 17. 28. *As certain also of your own Poets have said.*

London, Printed for *Fran. Smith*, at the Elephant and Castle
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examined by the witnesses.

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The Boston Convention, 1840.
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ANNEX D

[illegible]



The Preface.

AMongst all those *Ordinances and Institutions* of Christ, that the *Man of Sin* hath so miserably mangled, *metamorphosed* and changed; none hath been more horribly abused than that of *Baptism*; which as to *Matter and Form, Subject and Circumstance*, hath suffered such apparent *Alteration and Subversion*, that nothing but the very *name* of the thing remains, and yet that also very *improperly* too, if duly considered.

Which the better to *Demonstrate*, you have here not only a *Platform* of the *Primitive Institution*, in Christ's *Commission*, the *Apostles Precepts and Practice*, and the *Spiritual Ends* thereof, plainly laid down from the *Scriptures*, and confirmed by the *Learned*; But the change it self of *Believers* into *Infants-Baptism*, traced out and detected, with all the *Foppish, Ridiculous Superstitions*, and *Fooleries*, made *essential* to it, and *concomitant* with it, and that according to *Apostolical Tradition*, as their impious *Forgeries* would impose upon us;

Than which, as nothing did ever more tend to defile and ruine the *true Church*, and reproach the *Wisdom and Authority* of Christ their *Head*; So nothing could rationally more *establish and confirm* the *false*, or more apparently promote the *Sovereignty and Dignity* of Antichrist their *Head*; which is so plain, that he that runs may read.

For if the very *Act of Sprinkling*, or pouring a little Water on the Childs *Head, or Face* (with the *Charms* attending it) must give *Grace, Regenerate*, take away *Sin*, save the *Soul*, adde to the *Church*, and give right to all the *Ordinances*; as *Mr. Pope* hath been pleased, sitting in the *Temple of God*, as *God*, to *Ordain and Decree*, and that with *Anathema's* too, against every one that shall not so receive it:

How naturally must it needs follow;

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First, That Christ's *Conversion*, and the powerful Preaching of the Gospel, his means to effect it, must be *slighted* and *despised*; *Ignorance* and *Prophaneness*, the true Interest of this State, necessarily brought in; Christ's *Baptism*, with all its *Spiritual Ends* and *Uses*, outed and *contemned*; the *Jewish* Antichristian *Rites* of a *National Church* and *High-Priest-hood*, with all the *Appurtenances*, introduced.

But *Secondly*, That as the Nations should accept this New Project of being made *Christians* and *Church-Members*, by the Popes *Christening*, they necessarily oblige themselves by receiving his Law, to embrace also his Government, and to be Ruled in chief by himself (as the greatest part, called *Christendome*, have done accordingly) who can deny it? To the erecting a *Throne* for the *Beast*, and to give that vile Person (who blasphemously they call his *Holiness*) cause to say (looking over his godly Fabrick, with his Father of old, *Dan. 4. 30.*) *Is not this great Babylon, that I have built by the might of my Power, & for the honour of my Majesty?* And so hath it become the Corner and Foundation-stone of the *Antichristian Church* and State.

For as they who take (as far as they can judge) *living Stones* (called the *Spiritual Seed*, Saints by Calling, or Believers) to build Christ a *House* or *Church*, *Orderly* joyning them together by *Dipping*, do yield Obedience to Christ's Command, conform to the *Primitive* Patern of the *New-Testament-Churches*, ascribe honour and glory to the Lord Christ the *Institutor*:

So they, who take the *Carnal Seed*, viz. *Ignorant* and *Unconverted* ones, to make up the *National*, or any *particular Church*, joyning them together by *Sprinkling*, do thereby yield Obedience to the *Popes Canons*, conform to the *Jewish* and *Antichristian Patern*, and reflect Honour and Dignity to their Sovereign Lord the *Pope*, the *Contriver* and *Imposer* thereof. And is not this very observable, that *Pope Innocentius the first*, (that *Abaddon* and *Apollyon*) that had so many marks of *Antichrist*, as you'll find in the account here given of him, was the first *Confirmer* and *Imposer* hereof.

But that which is most to be lamented, is, That the *Protestant Reformers*, who detected and cast away so many *Antichristian Abominations*, should yet hold fast such a *Principal Foundation-Stone* of their *Building*; though

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though it is granted, with the rejecting of many of its *Superstitions*, and also upon other pretended *Grounds*. For when the *Rottenness* of the *Popish Grounds* aforesaid did appear for *Infants-Sprinkling*, it had certainly fallen to the Ground, but for some *new Contrivances* to support it, though therein they have not been so happy to agree amongst themselves in their *Conclusions*.

For some are for *Baptizing all Children*, whose *Parents* are never so *wicked*; others only the *Children of Professors*; whilst others are for the *Baptizing* the *Children of such Professors* only, whose *Parents* are *Inchurched*, viz. Belonging to some particular *Congregation*. Some are for *Baptizing Children* upon their own *particular Faith*, (which with much confidence 'tis affirmed they have.) Others deny that with great *Vehemency*, affirming they ought only to be *Baptized* upon an *Imputative Faith*, viz. upon the *Faith of others*, though herein, as you'll find, they vastly differ; some saying, it must be by the *imputative Faith* of the *Church*; others of the *Gossip*; others of the *Parent* or *Proparent* in *Covenant* upon the account of *Federal Right*.

So that some are for *Baptizing* upon an *Ecclesiastical Faith*, some an *Imputative*, some a *Seminal*, some an *Habitual*, some a *Dogmatical*, and some upon a *Justifying Faith*.

Upon which Variety of Differences, you have Mr. *Baxter* himself in the beginning of his Book of the *Sacraments* saying, *That it may seem strange, that after 1600 Years use of Christian Baptism, the Ministers of the Gospel should be so unresolved to whom it doth belong; Yet so it is* (saith he) *and I observe it is a Question that they are now very solicitous about: and I cannot blame them, it being not only about a matter of Divine appointment, but a practical of such concernment to the Church.*

And it is no wonder, that such *Contradictions* should proceed from such *contrary Principles*; For if from one *Baptism*, Ephes 4. *Christ* would oblige and engage us to *Unity*, Let it not be thought strange, that from a *Baptism* so different from *Christs*, such *Differences* and *Divisions* should flow.

For as one ingeniously observes, That as it happens to *Travellers*, when they are out of the way, one

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conjectures he should go this way, another that, and sometimes at hot *Disputes* and *Contentions* about it, and in the contest many *By-ways* are attempted: Yet still the further they go, the more they are out of the way, till they can come to the true Road again. So it hath been with the *Baptizers of Infants*, they are fallen into many *New Devices* to maintain it, which hath occasioned many hot *Contests*, *Breaches* and *Divisions* amongst themselves, whose principal *Arguments* and *Scripture-Pretences* for the Practice, you have here also *Examined*, and *Answered*.

The *Antient Waldenses* you find here from good Authority, were great *Asserters* of this *Primitive Institution* of Believers Baptism; and faithful *Impugners* of Infants, as a Human and Antichristian *Tradition* and *Invention*.

And is it not very strange, that the *Protestants*, who pretend to derive their *Succession* from them, should so much degenerate in so principal a *Foundation*, and give thereby so much advantage to the *Common Enemy* to reproach their whole *Separation*? For since they assert but two *Sacraments* in opposition to their *Papists seven*, how lamentable is it that by this deviating from this *Primitive Rule* and *Patern*, they should so miserably differ in both, but more especially in this of *Baptism*?

Object. I. But it may be objected, That if the business of *Believers Baptism*, be a thing so clear, as you would make it; how cometh it to pass, that so many learned and pious men, so many fearing God, both Men and Women, should so zealously and conscientiously cleave to such a piece of Error and Darknes, in *Sprinkling* their Children, whilst so few, in comparison, do embrace this great Truth of *Baptizing Believers*?

Ans. In answer to which Enquiry, I present the following Considerations for Satisfaction, viz.

1. That the *Wisdom* and *Grace* of God may more appear, that many times *Reveals* his Truths to *Babes* and weak ones, which he withholds from the wise and prudent, to prevent boasting, and that no *flesh* should glory in his presence, and to fulfil his holy good Pleasure who opens *Hearts* and *Ears*, and gives *Understanding*, as seemeth him good.

2. To demonstrate that great Truth, That as Gods People

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People went into *Myſſical Babylon gradually*, that *Iniquity* prevailing by *Steps*; ſo muſt their coming out be, ſome at one *time*, and ſome at *another*, as they came out of *Literal Babylon*.

Therefore hath it been, that ſome *Ages* have recovered much of the *Doctrinal* part, whiſt yet they have been very corrupt in *Discipline*, and held faſt many *Dregs* of *Antichriſtianism*; as *Luther* and many of theſe *Reformers*, that under their *zealous* pleading for the *Doctrine* of *Juſtification* againſt *Papiſh Merits*, &c. yet held faſt *Images* in *Churches*, and *Conſubſtantiation*, and many other things. And again, many that have got light in the *Discipline*, have yet been very corrupt in *Doctrine*, if not in *Manners*. Many having recovered the *Form* of *Godlineſs*, that have not lived up to the *Power*; and on the contrary many who have lived much in the *Power* of *Godlineſs*, and holy living, that have been zealous oppoſers of the *Right Form*.

And as to that of *Discipline*, how *Gradually* hath it got *Ground*, ſometime in the *Negative*, oppoſing falſe *Worſhip* and *Superſtition*; ſometime in the *Positive* part; ſome *Age* getting and recovering one *piece*, ſome others *another*: as for inſtance;

How zealous have the *Proteſtants* been in oppoſing *Papery* in one *Age*, and yet as zealous oppoſers of any further *Light* that ſprang up in *The next*? And again, how zealous the *Puritans* and *Non-conformiſts* were in oppoſing the *Mierarchy* and *Prelacy*, and yet as zealous oppoſers of a further *Reformation* as to *Church-Order* and *Discipline* according to *Chriſts Patern*? Oh what a ſtrange thing was *Independency* among many holy, zealous and learned *Men* a few *years* ſince, and how few were there that ſtood up to aſſert it! But eſpecially what a monſtrous, prodigious thing was *Anabaptiſm*!

3. Another *Reason* may be from the *inconſiderable* Perſons, as to *Gifts*, *Parts*, *Learning*, *Worldly Power* and *Greatneſs*, that have been in the *Profeſſion* and *Practice* of it, few but the *Poor* having embraced it.

4. Another from the *Contemptible* of the thing it ſelf, in the *Adminiſtration* thereof, being calculated not for the *Meridian* of *ſleſhly Wiſdome*, or *ſhem*, but the quite contrary; yet exceedingly accommodated to fur-

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that *Grace, Humility, Mortification, Self-denial, to encrease Faith, Love, Holiness, &c.*

5. An other may be from the *Reproaches and Slanders* cast upon the Professors thereof; or real *Falls and Scandals* of those under it, who may be suffered to fall for the offence of others that seek it; for it is said, *That offences must needs be*, Matth. 18.

6. And lastly, to instruct *Humility* in all attainments, having nothing but what we have received, and therefore to exercise *Tenderness and Compassion* to those that differ, knowing that he which is *first* may be *last*, and he which is *last* may be *first*.

Object. 2.

But why have you so many *Quarrels* from *Pseudo-baptists*? As though it were probable, That men that so much oppose your *Practice*, would advantage you by their *Affections*, if truly urged.

Ans. 1.

Ans. 1. To which I reply, That it must be granted, that there needs no better *Testimony*, than the *Confession* of *Parties* themselves, and herein, I conceive, there is enough from their own *Pens*, to contradict and condemn their own, and to justify our *Practice* in every part thereof. And if they have injured themselves by their *acknowledgments*, it will be their parts to shew their own *Mistakes*, or to reconcile, if they can, their *Contradictions*.

2. It is not so much from the force of the *Authorities*, as the strength of the Reason urged by them, that they are produced; not that any new thing is brought forth by them that hath not been offered by some of our own; But *Arguments* from some Persons of Note among themselves, prevail forty times more than the very same, from persons they have a prejudice against; And therefore Paul quoted their own Poets, Acts 17.

And 3ly. By how much they are against the Truth in their *Practice*, by so much the power and Providence of God may appear so, to make their own *Pens* and *Tongues* to fall upon themselves; witness what more especially is quoted from Mr. *Baxter's Right to Sacraments*, and Dr. *Taylor's Plea for the Anabaptists* in his *Liberty of Prophecy*.

Object. 3.

But is it possibly to be imagined, that Mr. *Baxter*, that hath been esteemed the great *Maine* of the *Anabaptists*, should make *Affertions* so much in *Contradiction*

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on to his former *Position*? Hath he then *changed his mind*, and *revoked his former Apprehensions*?

Answer. That he hath made all these *Assertions*, and many more to the same purpose, his own Books are witness, from whence they are faithfully quoted, especially that which he calls, *The Second Dissertation of the Right to Sacraments*: From whence it is that Mr. Tombe fetches the twenty *Arguments* he wrote against Mr. Blake, and improves them all against him, discovering *Contradiction* to his former *Principles* in every one of them, in his Book which he calls *Felo de se*, or *The Self-Destroyer*; to which Mr. Baxter hath never made the least Reply, that I have heard of; though in the end of Mr. Tombe's said Book he provoked him to a Reply, by these words, viz. *By the reading of this Book, all Intelligent Persons may perceive Mr. Baxter's deceitfulness, or heedlessness, and if he persist in defending Infants-Baptism, his unreasonable pertinacy in his own Conceit; and if he do not declare his forsaking his Doctrine in his Book of Baptism, his Impenitency, and unrighteous dealing with the Church of God, which he hath injured.* Therefore how much is he concerned to give some account, how such *Assertions* can be reconciled to his former *Writings*, which in the apprehensions of such ignorant Creatures as we are, seem to be as contrary to each other, as *Light to Darkness*.

Though I doubt not, but that through the *Profoundness* of his *Speculation*, and *Subtlety* of his *Distinction* (having therein so much outdone *Thomas Aquinas* himself in his late *Writings*) he will as soon *Reconcile* these seeming *Contradictions*, as many of his former, wherein he hath so much abounded, (none more that I know of,) being, as you'll find, sometime a great *Opposer*, then a great *Defender* of *Episcopacy*; sometime for *Nonconformity* (in whose Tents he hath seemed to shelter himself in the Storm, and with their *Indulgence* to come forth again.)

And as to those other *Quotations* that are so often cited from Dr. Taylor's *Liberty of Prophecy*; I know it is usually said, That what he wrote therein, was not his own *Judgment*, but done on purpose to set the *Parliamentarians* together by the ears, in taking so much the part of the most hated *Seet* amongst them.

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To which I would say, That surely Dr. Taylor had the Reputation of a person of more Integrity, Conscience, and Honesty, than so egregiously to prevaricate in the things of God.

Yet if that really was his design in bringing forth so much Truth (with such fulness of Demonstration) though in guile, envy, and deceit, we are yet therein to rejoyce, as saith the Apostle Phil. 1. 4. And the more, also to magnifie the Power, Wisdome, and Grace of God, so to take the wise in their own craftiness, and that can make Balaam himself, that designs to curse his People, to bless them altogether.

Object. 4.

But why do you take so much pains, and Quote so many Authors, to prove Believers Baptisme? who ever denied it? For is it not all along urged, that Pagans and Infidels should not otherwise be Baptised, but upon Profession of Faith, and that the Children of Christians, if not baptized in Infancy, should be baptized upon Profession of Faith?

Answer.

To which I Answer, That the Arguments in the first Part, are not so much to prove that Believers professing Faith are to be Baptised; but that they only are so to be, and not others. And that the Authors that are produced to prove Believers Baptism, whether from the Commission, Order, or Ends thereof, do also by Substantial Arguments conclude against the Baptising of any other; and so necessarily, by their own Grants, exclude Ignorant and Unconverted ones. And besides, as so many of themselves acknowledg, the Catechumens were not only the Children of Heathen, but of Christians also, and such too as were born to them after their Christianity; witness those many instances given in the Fourth Century, and by Mr. Baxter himself.

And as for Baptising Professors, whether the Children of Pagans or Christians, we ask no more, Because Sprinkling of Infants, as by many Arguments, you'll find, is a meer Nullity, no Baptism, if not worse than none, as you'll find made good: An Ordinance being so profaned, and the Name of God taken in vain, where neither true Matter, nor right Manner is observed.

Object. 5.

But it may be said, and I have already met with it, To what purpose is this coming forth, in a point so controversial, at this juncture, where there is more need of Healing than Dividing Subjects?

To

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To which I reply, That if *Paul* useth so powerful *Answer*.
an *Argument* from one *Baptism*, Eph. 4. to press *Union* and *Peace*, then if there hath been another *Baptism* set on foot in *opposition* to it, that must needs be a *Makebate* with a witness, it being no less than an *Error* in a *Foundation*, nay that which doth assert *two Foundations*, and *two Principles*; And if so,

Then what more hopeful *Endeavours* can there be put forth to effect *Peace*, than to discover and remove such a *Rock of offence*, by Delivering from the *false*, and Recovering to the *true* and *one Baptism*, which doth not only heal the Division betwixt the *Baptist* and *Pædobaptist*, but the *Pædobaptists* amongst themselves, who are, as you have heard, at so great odds in the point, and so solicitous, as Mr. *Baxter* tells us, in a *Practical* of such *Concernment*.

Without which, there being such an *Error* in the *Principle*, such a *Foundation of Antichrist* held fast, all *Exhortations* to *Union*, viz. in *Church-fellowship* and *Communion* will signifie little. Therefore let the *cause* be removed, the *bone of contention* taken away, the *peaceable effects* necessarily follow.

A faithful *Pleading* and *Pressing* whereof, is the upright *design* of this *Undertaking*, and is therefore with the more *Faith* and *Confidence* recommended to the *Blessing* of *God*, and to the *Hearts* and *Consciences* of all *Sincere*, *Upright* Ones, that desire to keep the *Commandments* of *God*, and the *Testimony* of *Jesus Christ*.

With this earnest *Desire* and *Expectation*, that the *Candid*, *Ingenuous Reader*, however contrary-minded, will overlook what of *faulty* and *weakness* he may take notice of, which may be *too much*; and eye principally the *Design*, *Drift* and *Scope* thereof. And that if by the *multitude of Quotations*, through so ancient a *track*, he finds any particular *mistake*, *misquotation*, or *misapplication*, that he will not so dwell, or *insist* upon it, to reject the *Truth* of all the *rest*, that are *full* and *clear* without *exception*; which is the way that *Carpetts* and *Sophisters* take, and the *method* that *Papists* have all along taken in Reply to our *Protestant Writers*. Though this withal I can assure you, that I have not willingly given any such occasion; But have either transcribed the *Authorities* from their own *Works*, or
from

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from some *Authentick Writers*, that have so *done*, and especially from the *Magdiburgensian History*, so much esteemed amongst the *Protestants*, and whereof I shall be accountable to any *judicious Enquirer*, that may doubt the truth hereof.

Though by the way, it must be remembered, That all *Humane Authority* urged from *Antiquity*, is at best but *Argumentum ad Hominem*: It being *Scripture-Authority* only, that is of *Divine force*, and, as coming from God, can oblige the *Conscience*.

Therefore if you will but please, before you make up your *Judgment*, and pass the *Definitive Sentence*, to read the *whole*, and laying all parts together, weigh them (with an *impartial mind*) in the *Ballance of the Sanctuary*; you will find, I doubt not, That as no Ordinance of *Jesus Christ* is more fully and clearly asserted from the *Scripture*, founded with greater *Wisdom* and *Righteousness*, or of more excellent Use to the Church, than that of *Believers Baptism*, however it hath been *condemned*, *nick-named*, and *reproached*:

So no *Invention* of Man, or *Innovation* of *Antichrist* hath been more *pernicious*, either to the Church or World, or founded upon less of *Reason*, *Righteousness*, and *Truth*, than that of *Sprinkling Infants*, though it hath so long and so currently past for *Christ's Ordinance of Baptism*.

Lastly, If any shall be offended at this *Witness*, (though thus made good by a *seven-fold Demonstration twice told*) Let them know, (that the *Providence of God* hath so ordered, as they'll find herein) that they cannot oppose it, without opposing and contradicting themselves; there being scarce one *Argument* in the whole Book, that is not *substantially* confirmed by some eminent men of their own.



AN
APPENDIX
TO THE
PREFACE.

SINCE the last Impression, I have met with some more Objections, which (though they have been answered in part) yet I find it necessary to say something more unto; which are as follow; viz.

That Mr. Baxter is much injured by Mr. *Object. 1.*
Tombes in his Quotations out of his Second Disputation, &c. so often referred to in this Book, by so improving those Arguments which he only gives for Adult Baptism, against Infants-Baptism, though without taking notice of the Caution he gives in the said Book, that he would not be understood to include Infants-Baptism, having so fully asserted the same elsewhere.

In Answer whereto, I must refer you to *Answ.*
what Mr. *Tombes* hath said in the Epistle to his *Feto-de-se* (to obviate the same) which is as followeth, viz.

That though Mr. Baxter in that his Second Dispu-

An Appendix, &c.

Disputation, intended only to overthrow Mr. Blake's Tenet; yet indeed the middle Terms and Proofs of his Arguments do beat down his own Tenet of Infants-Baptism, and direct into the way of restoring Believers-Baptism; to demonstrate which, that those who have adhered to Mr. Baxter, may see how ill he hath dealt with them, and may, if God give them wisdom to discern the Truth, be brought into the right way of Believers-Baptism, is this Writing framed; in which thou hast presented to thee a remarkable instance of God's Providence in clearing Truth by the Pen of its most eminent Adversary, and of his heedless writing, not observing how his own Arguments against another, fight against himself; the urging whereof, is that which Logicians approve of, and against the person, its ever counted a good Plea to argue for his own condemnation out of his own mouth; and in this matter is good as to the thing, it being not only asserted by him, but also largely proved.

In the publishing whereof, there is no more wrong done him, than was done by Bishop Morton in his Apology, in alledging the Romanists Words in their Writings, as an Advocate for the Protestants, against themselves, but much right to the Church of God; nothing is here set down as his, but his own Words.

*His Caution, that he means his Propositions in the case of Adult persons, and that he hath elsewhere proved Infants-Baptism, are without wrong to him, left out, sith his Arguments do as strongly prove there should be none but Adult-Baptism, as that none should be baptized upon the Profession of a bare Dogmatical Faith; for
though*

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though his aim be only to prove that the Faith professed which entitles to Baptism, must be justifying; yet his Arguments to prove this, proves more; that none but such as profess such Faith, are to be baptized, and that this Profession is to be by each Baptized in his own person, and no other to be baptized. Not one Text he brings to prove that a Parent or Pro-Parent's Profession doth entitle to Baptism: What he hath disputed elsewhere for Infants-Baptism, is all answered elsewhere also; no where doth he prove (though that is it he should chiefly have proved) that in order to Baptism, a Parent's Profession is by God allowed as the Infant's own; but still he supposeth it, which is the main Point to be proved; which Logicians know is of all Fallacies the grossest, viz. the begging of the Question. Thus far Mr. Tomber.

And that Mr. Tomber hath rightly and truly improved Mr. Baxter's Arguments for Adult, against his former for Infants-Baptism, take two or three Instances; and which you have more fully in the Book, and be your selves the Judges, and in his Second Disputation, p. 149. He reasons thus;

If there can be no Example given in Scripture of any one that was baptized without the Profession of a saving Faith; nor any Precept for so doing, then must we not baptize any without it; but the Antecedent is true; therefore so is the Consequent: And in Proof thereof, produces the several Examples of all particular persons baptized in Scripture.

And

An Appendix

And upon his Instanting of Philip's Answer to the Eunuch; If thou believest with all thy heart: thou mayst: faith.

And to say that Philip answered *but de bene esse*, meaning, that it includes not the Negative, otherwise thou wilt not is to make Philip to have decided, not decided or resolved.

Concluding, That there is not the least word of Scripture that giveth us the least intimation that ever any man was baptised with home-
less of a saving Faith.

And in this 10th Argument, p. 116, 118. faith That Christ hath instituted no Baptism but what is to be a Sign of present Regeneration wrought in, but to men that profess not a justifying Faith, it cannot be administered as a sign of present regeneration, therefore he hath instituted no Baptism to be administered to such. The Major is plain faith he. Titus 3. 5. Tit. 3. 5. but

And in his 10th Argument upon the
much's not being admitted to Baptism without
Faith, he observes
1. That Baptism is not a Sacrament of the
covenant. 2. That the constant Order is that Bap-
tism follow Faith. 3. That it is no better than
an Impious Reprobation of Faith, if given without
Faith. 4. That in the New Testament, the
presence of Faith is always the Condition of ad-
mission to Baptism. 5. That the Minister is
without the Power of administering it, if he
whereof many more might be added, even the
whole Twenty Arguments that Mr. Baxter
mentions, and many of them repeated in the
Book; but let these suffice.

And

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And may we not with *admiration wonder* what should oblige Mr. Baxter so fervently to *assert*, and so strenuously to *prove* the Baptism of *Believers* after *Profession* in the very *Method* and *Way* that is so fully *own'd* by the *Baptists* themselves.

Is it that he may make *amends* for all the *hard words* he hath heretofore given them, and so fully now at last *justify*, *confirm* and *plead* their Cause, he hath so endeavoured to *disgrace*, and poure *contempt* upon? For, if otherwise, to what end should he take all that pains to *assert*, *defend*, and so zealously to *plead* and *press* that *Faith* and *Profession* thereof should *precede* Baptism, and that in a Country, where for so many Ages, none without the sin of *Anabaptism* or being baptized again, having, as judged, been so well baptized in Infancy) can practise the same.

Can it be thought to be for the sake of a *Blackmore*, a *Turk* or *Jew*, or some such *Person*, that it may be, once in ten or twenty years, may have been *sprinkled*? surely not to be imagined:

Or, *Secondly*, Is it indeed to pull up *Infants-Baptism* Root and Branch? for if *impious* and *prophane* do baptize any without Faith, and do go out of Christ's Order, what can more *enervate* such a Practice? Is there another Baptism besides the Adult Baptism, which he tells us, with so many *undeniable Arguments*, is only warranted by Scripture-Precept and Practice? And can there be a Practice of another Baptism, whereof neither Precept nor Practice, without setting up a *Post* by God's

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Post, erecting another Principle and Foundation in the Christian Religion without Christ's Institution, without being esteemed, as he intimates, *impious* and *prophane*.

Therefore did Mr. Tombes in a Letter (writ some two or three years since, which he lately shewed me) with much importunity, press Mr. Baxter for a candid and particular Recantation of his Book of *Infants-Baptism*, he having by such substantial *Arguments* (as he had demonstrated in his *Felo de se*) so effectually done the same in those his twenty Arguments: But his Answer to him (which he also shewed me) was in my judgment altogether *unbecoming* either M. Baxter's Gravity, the Reason, or the Candor of the Motion, being so full of *severe* and *contemptuous Relations* and *Reflections*.

In the next place, there is another Passage, that I hear some are very much offended at; which it may be meet to be a little more particular in a Reply to, viz. *That I have called Infants sprinkling, or Baptism Antichristian*.

To which I say, That I have not only called it so, but have by so much substantial Evidence, made it so well appear, which they will do well to take into their consideration, viz.

1. Because there is neither Scripture-Precept or Practice for the same, as confess'd by so many eminent men of their own, bespeaking it of the same Antichristian Birth with other their Antichristian Inventions.

2. Because it is asserted to be an *Apostolical Tradition* by so much *Antichristian Forgery*, of which

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which you have such *manifest* and *undeniable* proof and demonstration.

3. Because never judged *necessary* (as confess'd by so many eminent, learned men) till imposed by Antichristian *Canons*, as begun in the *Waldensian* and *Carthaginian* Councils, by Pope *Innocent* the first, that, as you'l hear, had so many Marks of Antichrist upon him; and afterwards continued and reinforced by so many *Popes* and *Councils*.

4. Because it was *designed* and decreed to such Antichristian and *Blasphemous Ends*, as hath been made *manifest*, viz. That by the very act of *sprinkling* a little water in the face, to take away Sin, *regenerate* the Person, and save the *Soul*.

5. Because it hath so effectually been *managed* to *propagate*, *strengthen*, and *advance* the *Antichristian* Church, State and Kingdom, whereby whole *Towns*, *Cities*, *Countries*, and *Regions* have by the Popes Christnings, received the denomination of Christians, the better to make up his National and Universal Church; yea, the whole Christian World.

6. Because the opposing thereof in defence of the true Christian Baptism (viz. that after profession of Faith according to Christ's Precept and Pattern) hath cost so much Christian Blood, by the Antichristian *Decrees* and bloody *Inquisitions* and Butcheries as is made.

Another *Objection* I have often met with, is, That whereas in the Title-Page it is affirmed that *Infants-Baptism* was not practised for three hundred years after Christ, it appears from *Tertullian's* Testimony against it, and *Cyprian*,

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(and the Council of 66 Bishops) for it, in the Third Century, that it was practised before.

To which I say, That in my small search I cannot find there is any *Authentick Testimony* that it was *practised* upon any till the fourth Century. If any do assert it, let them prove it. It is granted *Tertullian* spake against it in *Africa*, which is clear evidence that some had been speaking for it in that Corner of the World, pag. 149.

Dr. Barlow saith, *There is no just evidence for it for above 200 years; that he doth believe it came into the World in the Second Century, and in the Third and Fourth began to be practised, though not generally; And Mr. Baxter's Testimony from Antiquity, which you find p. 53. speaks much at the same rate. As for the Determination of that which is called Cyprian's (and his 66 Bishops) Council, you have the Exceptions against it, p. 147.*

But if it should be taken for granted that it was practised in *Cyprian's* time, 30 or 40 years will break no great square in the computation. Therefore to remove the *Cavil*, and to prevent stumbling at the *Threshold*, I have now, in this put it, as you find, [near 300 years] not that I see any other *Cause* to alter it, but only to prevent the *Offence* of any before they come to consider my *Grounds*, being fully of the same mind, as formerly, therein.

Object. 4. Another, and one of the most considerable *Objections* I have met with is this, viz. That whereas I have asserted that the *Waldenses* were

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were such great Opposers of *Infants-Baptism*, the contrary seems to be most manifest by those several *Confessions* of Faith recorded by *Perin*, both of the *Waldenses* of *Provence*, and those of *Bohemia* also, testifying that they did own and practise the baptizing of *Infants*; so well improved both by *Mr. Marshal* and *Mr. Baxter*, against *Mr. Tombes*.

To which I say, though I have sufficiently, *Answer*. replied to both (whereof the Objecters take so little notice) proving that those several *Confessions*, both of the *Waldenses* of *Provence*, and those pretended of *Bohemia*, were all of a late Date, viz. None of them before the 16th Century; and also since the Defection of those *French Waldenses*; for as for those of *Bohemia*, they disown'd themselves so to be (falsly, as they say, called *Waldenses*) which may be satisfaction enough to the considerate Reader; as you have it at large in the First Impression, p. 327, &c.

Yet because I would more fully remove all occasion of offence that may arise there-from, I have now given you the several *Confessions* themselves, and the respective *Grounds* upon which *Perin* concludes they own'd *Infants-Baptism*, with particular and distinct *Replies* to each of them; and which you'll find in p. 275, &c. of this Impression.

In the next place, the Reader is desired to take notice that since my last, I have obtained from *Holland* that large Book of *Martyrs*, called the *Bloody Theater*, written in *Dutch*, by one *Thielem J. Van-Braght*; being a Continuation of several *Chronologers* and *Centurists*,

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such as *Twisk, Merningus, Montanus, Frank Melin,* &c the *John Foxes* in their dayes; who have especially recorded the Doctrines and Sufferings of the *Baptists* in all Ages since our Saviour's time, brought down to the year 1660, whereof you have here some brief Epitome; though by the excellent Method, exactness of Quotation (through the greatest variety of Authors that ever I met with) accurate collection of the Bloody Placets and Decrees, as well as of the *Tortures, Sayings, Sufferings, Confessions, and Godly Letters* of their *Martyrs*, more especially in the latter *Centuries*, most worthy to be translated into the *English Tongue* for publick benefit and satisfaction; and a Work, however attended with *Cost and Difficulty*, some are not without *Thoughts and Hopes of performance*.

And lastly, the Reader may understand, that the most considerable Additions made in this Impression are principally these that follow; viz.

1. The *Scripture-History* of Baptism, p. 40, to 45.
2. The *Witness* born by several eminent persons against Infants-Baptism, pag. 229, to 237.
3. The *Sufferings* and Martyrdom of Baptists in several Ages; out of the *Dutch Martyrology*, p. 257, to 272.
4. The eminent Witness of the *Waldenses* or *Lollards* in *Engl.* throughout all the Kings Reigns; particularly of the Famous Confessor, *J. Wickliffe*. p. 275, to 309.
5. The *Ans.* to *Mr. Baxter's Pref.* p. 361.

The CONTENTS of the whole.

The Book consists of Two Parts, the first proving Believers; The second disproving Infants Baptism, under these two Heads.

1. **T**hat the *Baptising of Believers*, is only to be esteem-
ed *Christs Ordinance of Baptism*.
2. That the *Baptising of Infants* is no *Ordinance of Jesus Christ*.

The *first* whereof is proved in *seven Chapters*, viz.

1. *From Christs positive Institution and Commission commanding it,* P. 1.
2. *From the Apostolical Doctrines and Precepts teaching it,* P. 5.
3. *From the Examples of Primitive Saints practising it,* P. 7.
4. *From the Spiritual Ends in the Ordinance enjoying it,* P. 11.
5. *From the New-Testament-Dispensation requiring it,* P. 26.
6. *From the Constitution of all the Primitive Churches confirming it,* P. 29.
7. *From the Testimonies of Learned Men in all Ages, since Christ, witnessing to it,* P. 40.

The *second* is also made good in *seven Chapters* more,
viz.

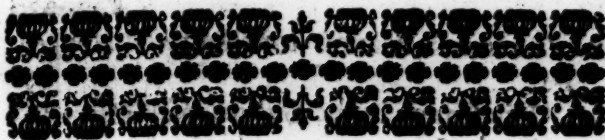
1. *From the Scriptures total Silence as to any Precept or Practice to warrant it,* P. 89.
2. *From the Silence of Antiquity it self, as to any practice of it for 300 years, or the imposing of it, for at least till 405 years after Christ.* P. 97.
3. *From the erroneous Grounds, both as to Fabulous Traditions, and mistaken Scriptures pretended for it,* 152.
4. *From*

4. *From the Change and Alteration of the Rite and Ceremony it self of Dipping the whole Man, into Sprinkling a little Water on the Head or Face,* p. 181.

5. *From the Nullity and utter Insignificancy of it as to any Gospel-Ordinance,* ¶ p. 210.

6. *From the Absurdities and Contradictions of it.* p. 215.

7. *From the eminent Witnels born against it all along.* p. 221.



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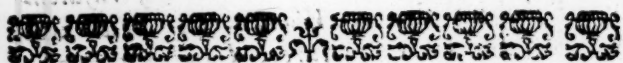
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THere is by the same *Author* a Book lately Printed called *Theopolis*, or City of God, in opposition to the City of the *Nations*; being a *Comment* upon Chap. 20, & 21 of the *Revelations*; wherein you have the *Mystery* of the two *States*, *Worlds* and *Kingdoms*, *Christ's* and *Antichrist's*; the two *Cities*, *Jerusalem* and *Babylon*; the two *Women*, the *Bride* and *Whore*; the two *Creatures*, *Lamb* and *Beast*; particularly unfolded.

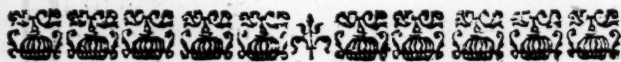
With a more *distinct* Account than ever yet extant, of the great *Battel* of *Armageddon*, and the success thereof, in the *taking*, and *destroying*, and *imprisoning* of *Dragon*, *Beast*, and *False Prophet*: And the thousand years *Reign* succeeding the same (all explained). With the many *Scripture-Arguments* why those two *Prophecies* of the great *Battel*, and thousand years *Reign*, in point of time, do precede or are to be before the *Personal Coming* of *Jesus Christ*; whose said *Personal Coming* and *Appearing*, with his *Kingdom* and *Reign* on the Earth with all the *Saints*, is described, particularly asserted, and treated on.

A Piece which may be very useful to any that would have *information* into these *Truths*, and are desirous of more *distinct* Light and *Knowledge* into that Blessed Book and *Prophecie* of the *Revelation*, so fully declaring the *Condition* and *State* of the *Church* in these last times,

Which you may have at *Nath. Ponder's* at the *Peacock* in *Chancery-Lane*.



THe Errata's and Literal Mistakes
of the Printer (which 'tis hoped,
are not many, nor very considerable) are
left to the Judicious Reader to correct
himself, as he goes along, without trou-
bling you with a particular Collection or
Enumeration of them.





A

Treatise of Baptism &c.

The first Part proves Believers
Baptism under this Head,

VIZ.

*That the Baptism of Believers is only to be
esteemed Christ's Ordinance of Baptism.*

CHAP. I.

*Wherein the Baptism of Believers is proved
to be the only true Baptism, from Christs
positive Institution Commission; VIZ.*

Matth. 28. 18, 19.

AND Jesus spake unto the Disciples, I. From
saying, All Power is given unto me *Christ's*
in Heaven and Earth; Go ye there, *positive*
teach all Nations, baptizing *Commis-*
them in the name of the Father, and of the *son.*
Son, and of the Holy Ghost: Teaching them
to observe all things that I have commanded
you: and lo, I am with you alwayes unto
the end of the world. With

B

Mark

Mark 16.16. And he said unto them, Go ye into all the World, and Preach the Gospel to every Creature. He that believeth and is Baptized, shall be saved; but he that believeth not shall be damned.

Where we have this plain order of Christ laid down.

First, That Men should be taught the Doctrine of Faith.

Secondly, Being so taught, they should be baptized.

Thirdly, That they should in his School [or Church, whereof they are then made Members] be instructed in every thing else, they ought to learn.

Baxter.

Which method Mr. Baxter himself doth fully acknowledge in his Book called the *Second Disputation of right to Sacraments*, p.149, 150. in his 16th Argument, in these Words, viz. *This* (saith he, speaking of the Commission of Christ to his Disciples) *is not like some occasional mention of Baptism; but it is the very Commission it self of Christ to his Disciples for Preaching and Baptizing, and purposely expresseth their several Works, in their several places and Orders.*

Their first task is to make Disciples, which are by Mark called Beliebers.

The Second work is to Baptize them, where-to is annexed the promise of their Salvation.

The Third work is to teach them all other things, which are after to be learned in the School of Christ.

To condemn this Order (saith he) *is to condemn all Rules of Order, for where can we expect*

pect to find it, if not here. I profess, my Conscience is fully satisfied from this Text, that it is one sort of Faith, even saving, that must go before Baptisme, the Profession whereof the Minister must expect, [But is it possible, that an Ignorant Babe can observe this Order, and answer this expectation] of which (saith he) see what is to this purpose before cited by Calvin and Piscator, which he also mentions, p. 85. viz.

Calvin upon Mat. 3. 6. saith, *Therefore that Calvin. Men may rightly offer themselves to Baptism, Confession of sins is required, otherwise the whole Action would be nothing else but sport.*

Piscator, upon Mark 1. 4. saith, *It is called Piscator. the Baptism of Repentance for Remission of sins, because John Preached the Remission of sins to the penitent Believers.*

Which Quotations of Mr. Baxters both here and hereafter fetcht from that his second disputation, &c. I desire the Reader to take notice, I transcribe out of Mr. Tombe's Book, called *Felo de se*, (that of Mr. Baxter being not at hand, nor easily to be come by) in which Book Mr. Tombes very judiciously returns Mr. Baxters twenty Arguments, he wrote against Mr. Blake, upon himself, as naturally opposing Infants Baptism, and which I conclude were faithfully recited, and would hope convincingly improved, because Mr. Baxter hath never contradicted them, that I have heard, nor given the least reply thereto, as his Bookseller informeth.

Mr. Perkins in concurrence herewith upon Mr. Perk. these words; *Teaching all Nations, Baptizing them*, saith, *I explain the terms thus*; mark first

of all, it is said, *Teach them*, that is, *Make them my Disciples*, by calling them to Believe and to Repent. Here we are to consider the Order, which God observes in making with Men a Covenant in Baptism. First of all, he calls them by his Word, and commands them to Believe and to Repent. Then in the second place, God makes his promise of Mercy and Forgiveness. And Thirdly, He Seals his promise by Baptism. They that know not, nor consider this Order which God used in Covenanting with them in Baptism, deal preposterously, overslipping the Commandment of Repenting and Believing. And this (saith he) is the cause of so much profaneness in the World.

Paræus.

Paræus also upon Mat. 3. 5. shews, That the Order was, that Confession as a Testimony of true Repentance goe first, and then Baptism for Remission of sins afterwards.

But how is it possible for an Ignorant Babe, or any but men of Knowledge, to answer this Rule, and Order in Christs Commission? is left to common sense to determine: And whether they that assert another Order, viz. of Baptizing first, and then teaching and expecting Repentance and Faith after, (which is the case of all Children) do not contradict this, and hold out thereby a necessity of some other Commission to justify such a practice.

CHAP. II.

Wherein the baptizing of Believers is proved to be the only Baptism from the Apostles Doctrine teaching the same.

Acts 2. 37.

AND when they heard this they were pricked at the Heart, and said unto Peter, and the rest of the Apostles, Men and Brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the Remission of sins, and you shall receive the gift of the Holy Ghost.

Acts 8. 36, 37. And the Eunuch said, See here is Water, what doth hinder me to be baptised. And Philip said unto him, If thou believest with all thy Heart, thou mayst.

Acts 10. 42. And he commanded us to preach unto the people, to testify. That it is he, which was ordained of God to be Judge of quick and dead; to him gave all the Prophets witness, that through his name, whosoever believeth in him, shall receive Remission of sins; while Peter spake these words, the Holy Ghost fell on all them which heard the Word, &c. Then said Peter, Can any man forbid Water that these should not be baptized, which have received the Holy Ghost, as well as we. And he commanded them to be baptized.

Acts 16. 29. And the Keeper of the Prison fell down before Paul and Silas, and said, Sirs, what must

must I do to be saved ; and he said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy House. And accordingly he believing in God and his House, as it is said, v. 34. was baptized he and all his straight way.

To which may be added the Apostolical Order in laying down the Principles of the Doctrine of Christ, *viz.*

First, Repentance from dead works.

Secondly, Faith towards God.

Thiedly, The Doctrine of Baptismes, *Heb. 6.*

12.

Bede. Bede saith, *That men were first to be instructed into the Knowledge of the Truth, then to be baptized, as Christ hath taught, because without Faith it was impossible to please God. Magdeb Cent. 8. p. 220.*

Erasmus. Erasmus in his Paraphrase upon *Mat. 28. ob.* serveth, *That the Apostles were commanded first to Teach, and then to Baptize. The Jews were brought by Ceremonies to the Knowledge of the Truth, but Christians must learn first.*

So that doth it not from hence necessarily follow, that if the Apostles only taught, that persons should be baptized after Repentance, and Faith, according to the Commission, and that there is no instance to be found of any other teaching, that then such should be baptized, and no other. And for any to introduce another practice, it is not only contrary to Christs Commission, but contradictory to the Apostles teachings.

CHAP. III.

Wherein Believers Baptism is proved to be the only Baptism, from the example and practice of the primitive Saints.

Acts 2. 41.

Then they that gladly received his Word ^{III. From} were baptized, ^{the ex-}

Acts 8. 12. But when they believed Philip ample of preaching the things concerning the Kingdom of primitive God, and the name of Jesus Christ, they were five baptized both Men and Women, verse 37, 38. Saints, And Philip said, if thou believest with all thy Heart, thou mayst. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the Chariot to stand still, and they went down both into the Water, both Philip and the Eunuch, and he baptized him.

Acts 18. 8. And Crispus the chief Ruler of the Synagogue believed on the Lord with all his House, and many of the Corinthians hearing believed, and were baptized.

Acts 22. 14. And Ananias said unto Paul, the God of our fathers hath chosen thee, that thou shouldst know his will, and see the just one, and shouldst hear the voice of his mouth. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord, Acts 9. 18. And he arose forthwith and was baptized.

Which is also confirmed by the following Testimonies.

Luther. *Luther de Sacrament. Tom. 3. fol. 168.*
 faith, That in times past it was thus, that the Sacrament of Baptism was administered to none, except it were to these, that acknowledged and confessed their faith, and know how to rehearse the same, and that it was necessary to be done, because the Sacrament was constituted externally to be used, that the faith be confessed and made known to the Church.

Belling. *Bullinger in his House Book, Sermon 48. saith,* that Baptism hath no prescribed time by the Lord, and therefore it is left to the free choice of the faithful. Those that believed at the Preaching of Peter upon the day of Pentecost, as also the Eunuch, whom Philip baptized. Cornelius the Captain, Paul the Apostle at Damascus, Lydia the seller of Purple, a Woman that feared God, the Keeper of the Prison at Philippi, and other more, as well Women as Men, so soon as they tasted the gifts of Christ, and believed his word, presently desired to be baptized.

Mr. Bax. *Mr. Baxter further in his 16. Argument against Mr. Blake in the aforesaid 2d Disputation p. 149. (saith most significantly) If there can be no example given in Scripture of anyone, that was baptized without the profession of a saving Faith, nor any precept for so doing, then must we not baptize any without it.*

But the Antecedent is true, therefore so is the Consequent. In proof whereof he produces the several Scripture-examples of Persons that were baptized, which (saith he) might afford us so many several Arguments, but I shall put them together, viz.

First, John, as I have shewed you, required the profession

profession of true Repentance, and that his Baptism was for the remission of sin.

Secondly, when Christ layeth down the Apostolical Commission, the Nature and Order of the Apostles work, is first to make them Disciples, and then to Baptize them into the name of the Father, Son, and Holy Ghost, as before.

That it was saving faith that was required of Jews, the Jews, and professed by them (Acts 2.38.) is plain in the Text.

The Samaritans believed and had great Joy, and were baptized into the name of Jesus Christ, Acts. 8. 12. whereby it appeareth, that it was both the Understanding and Will that were both changed, and that they had the profession even of a saving Faith, yea, even Simon himself, v.37. Samaritans.

The Condition upon which the Eunuch must be baptized was, if he believed with all his heart, which he professed to do, and that was the Evidence Philip expected.

Paul was baptized after true Conversion, Acts Paul. 9. 18.

The Holy Ghost fell on the Gentiles before they were baptized, Act, 10. 44.

Lydia's heart was opened before she was baptized; and she was one the Apostles judged faithful to the Lord, and offered to them the Evidence of her Faith, Acts 16. 30. Lydia.

The Example also of the Jaylor is very full to the resolution of the Question in hand. He first asketh, what he shall do to be saved? The Apostle answereth him, Believe in the Lord Jesus, and thou shalt be saved, and thy House. So that it was a saving Faith that is here mentioned. He rejoiced, and believed, with all his House,

House, and was baptized the same hour of the night, or straightway.

Crispus. Crispus the chief Ruler of the Synagogue, believed on the Lord, with all his House.

Corinth. And many of the Corinthians hearing, believed, and were baptized, Acts 18. 8.

Philip. Philip, in Acts 8. 37. is determining the Question, and giveth this in as the decision; If thou believest with all thy heart, thou maist. And to say that this is but *de Bene esse*, meaning that it includes not the Negative, otherwise thou maist not, is to make Philip to have deluded, and not decided, or resolved.

In a word (saith he) *I know of no one word in Scripture, that giveth us the least intimation, that ever man was baptized without the profession of a saving Faith.*

Thus far Mr. Baxter; who to save us the labour hath himself (you see) given such an exact Catalogue of the Examples of the Baptized in the Scripture; among whom (as he so well observes) there is not one to be found, that answered not Christ's Commission, and the Apostle's Precept in a professed Faith and Repentance: But 'tis said, he mentions only such as were baptized at age. That is very true; and the reason is, because the Scripture affords examples of none other, as he ingenuously confesseth.

For if Philip's Answer was decisive, and not conclusive (as he is pleased to tell us) all others are excluded. And therefore we may safely conclude in his own words (that carry so strong an argument with them) *viz. If there can be no example giv'n in Scripture of any one that was baptized without*

the

the profession of a saving Faith, nor any Precept for so doing, then must we not baptize any without it-

CHAP. IV.

Wherein Believers are proved to be the only Subjects of Baptism, from the spiritual Ends of the Ordinance.

IV. From the spiritual ends of the Ordinance.

THe first End or Use we shall mention, is, that the Baptized might have that represented in a Sign or Figure, and preach'd to his Eye in the Ordinance which had been preach'd to his Ear and Heart by the Word and Spirit of God, respecting the whole Mystery of the Gospel, and his duty and obligation therein. *A Sign being, as Paræus observeth, some outward thing appearing to the Sense, through which some inward thing is at the same time apprehended by the understanding.* Therefore he calls the Sacraments *Signa in oculis incurrentia*.

And therefore Mr. Perkins saith, *That the Preaching of the Word, and the administration of the Sacraments are all one in substance; for in the one, the witness of God is seen, and in the other heard, Case Consc. p. 177.*

And some do call them *Hieroglyphicks*, viz. Such visible Representations of things, as the Egyptians used to teach and instruct by.

Which therefore calls for Understanding and Judgment, and Senses to be exercised in all that partake thereof, otherwise the action will be

be wholly insignificant; and therefore for any to carry a poor ignorant Babe to the Ordinance of Baptism, is as much as if you should carry it to hear a Sermon, which would be as significant, as if you should represent some goodly shew to a blind man, or instruct a stock or a stone.

2. *To witness* Re- The second End that we shall mention, is, that the party Baptized might thereby witness his Repentance, *Mat. 3. & 6, 11. 6. 38. Acts 2. 38.* called therefore *The Baptism of Repentance*, *Mark 1. 4.* To which, whoever offered themselves, were to bring forth fruits meet for Repentance and amendment of Life.

M. Baxt. For which we are beholding to Mr. *Baxter*, for very convincing Arguments. Upon his first Argument with Mr. *Blake*, in the fore-mentioned Book, viz. wherein he doth positively affirm, that we must not Baptize any without the profession of true Repentance; which he proves thus.

First Argument. If John Baptist required the Profession of true Repentance before he would baptize them, then so must we; but John did so; therefore the Consequence is clear.

The Antecedent I prove from *Mark 1. 3, 4.* He preached the Baptism of Repentance unto Remission of sins; and doubtless that Repentance, (saith he) which is to Remission of sins, is true, special Repentance.

Second Argument. If Jesus Christ hath by Scripture, Precept, and Example directed us to baptize those that profess true Repentance, and no other, then we must baptize them, and no other; But the Antecedent is true; so therefore

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13

fore is the Consequent ; which is fully made good from Mat. 4. 17. Mark 1. 15, & 16. Acts 17. 30. Luke 24. 47. Where Christ himself did, and sent forth his Disciples also to preach Repentance, to prepare them for Baptism ; which afterwards followed ; as, Mat. 3. 11. Mark 1. 8. Luke 3. 16. Acts 2. 37, 38, 41.

Third Argument. If they that profess to be buried with Christ in Baptism, and to rise again, do profess true Repentance, &c. But all that are Baptized, must do so, &c. Col. 2. 11, 12, 13. Rom. 6. 4, 5.

Then in further Confirmation, he quotes.

Bullinger upon Acts 2. 38. Who saith, To be Baptized in the name of the Lord Jesus Christ, is by the Sign of Baptism to testifie, that we do believe in Christ for the Remission of sins. First, mark, It is not only an engagement to believe hereafter, but the profession of a present Faith. Secondly, And that not a common Faith, but that which hath remission of sins. Thirdly, And this was not an accidental separable use of Baptism, but the very exposition of to be baptized in the Name of the Lord Jesus Christ.

A Third end of Baptism is to evidence present Regeneration, whereof it is a lively Sign or Symbol. Regeneration being called in allusion to it, The washing of Regeneration, Tir. 3. 5. And a being born of Water and of the Spirit, John 3. 5. Which is so essential to the Ordinance, that if that thing signified thereby be wanting, the Sign only will be very ineffectual and insignificant : As,

Dr. Taylor, late Bishop of Down, very elegantly saith in his Plea for the Baptists, in his Lib.

lib. of Propb. p. 242. *This indeed is truly to be baptized, when it is both in the Symbol, and in the Mystery. Whatsoever is less than this, is but the Symbol only, a meer Ceremony, an opus operatum, a dead Letter, an empty shadow, an Instrument without an Agent to manage, or force to actuate it. And to the same purpose you have*

M. Baxter. Mr. Baxter in his Tenth Argument, p. 117, 118. *Christ hath instituted no Baptism, but what is to be a Sign of present Regeneration: But to men that profess not a justifying Faith, it cannot be administred, as a Sign of present Regeneration. Therefore he hath instituted no Baptism to be administred to such.*

The Major is plain, saith he, in *John 3. 5.* *Except a man be born of Water and the Spirit, he cannot enter into the Kingdom of God.* And so in *Tit. 3. 5.* Where it is called *The Laver of Regeneration.*

And what can be a fuller grant, that Infants Baptism is neither significant, nor any Institution of Christ, than what these two learned men have here given us?

4. End
signally
to repre-
sent the
Covenant
on man's
part.

The fourth End is signally to represent the Covenant and Promise, that the Believer enters into hereby, viz. to die to sin, and live to Christ in new obedience, by that figurative death and Resurrection in being dipped in water and so by going down under, and rising up out of the water, he is said to be buried, and to rise with Christ, to be planted into the likeness of his Death and Resurrection, to die and live with Christ by Mortification and Vivification. To which purpose you have

Mr.

Mr. Perkins very significant, viz. *The Action of the Party baptized is a certain stipulation, or Obligation, whereby he bindeth himself to give Homage to the Father, Son, and Holy Ghost. This Homage standeth in Faith, whereby all the Promises of God are believed, and in Obedience to all his Commandments. The Sign of this Obligation is, that the Party baptized willingly yield himself to be washed with water.*

And also you have Mr. Baxter very fully upon his third Argument to Mr. Blake, viz. *It is of the instituted Nature of Baptism to be, in general, a professing sign for the present, as well as an engaging sign for the future.* M. Baxter.

For first, the Minister doth baptize into the Name of the Father, Son, and Holy Ghost, and the party doth consent thereto.

First, Voluntarily offering himself to Baptism; And secondly, Voluntarily receiving that Baptism: And his offer of himself here goeth before the Ministers baptizing of him, and his reception of that Baptism is essential to it: So that Baptism essentially containeth, on his part, a signal profession of consent, to that which is meant in the form used by the Minister; [viz. I Baptize thee in the Name, &c.] So that it is a most clear case, that Baptism, as Baptism, according to its instituted nature and use, doth contain the person's actual signal profession of present assent to the Gospel, and acceptance of God, the Father, Son, and Holy Ghost, as therein offered; and an actual signal profession that we there presently consecrate, devote, and dedicate our selves to God the Father, Son, and Holy Ghost, in the aforesaid Relations.

Secondly,

Secondly, Another part of Baptism is the Minister's washing the person; and the person first offering himself to be washed, and after actually receiving it, doth hereby signally profess his consent. Now this washing doth essentially signify our washing from our former filth of sin together with the guilt, our putting away the old man, which is corrupt according to our deceitful lusts, being buried with Christ. For all that are baptized, must profess to be buried with him; and to rise again, signifieth a being dead to sin, and alive to God, to newness of life, and not only an engagement of this for the future, but a profession also of it at present, which is made good from Col. 2. 11, 12, 13. Rom. 6. 4, 5, 6, 7, 8, 11. Yea, he that readeth the whole Chapter with judgment and impartiality, will soon discern that true Repentance, & abrenunciation of the service of sin was to be professed by all that would be baptized, and thereupon they sealed their own Profession and Covenant by the reception of Baptism, as Christ sealed his part by the actual baptizing of them.

D. Taylor Concerning which, you have Dr. Taylor very excellently, Pag. 243. Baptism (saith he) is never propounded, mentioned, or enjoyed as a means of remission of sins, or of Eternal Life, but something of duty, choice and sanctity is joyned with it in order to the production of the end so mentioned. Know ye not, that as many as are baptized into Christ, are baptized into his Death? There is the Mystery and Symbol together, and declared to be perpetually united. All of us who were baptized into the one, were baptized into the other; not only into the Pass

of Christ, but into his Death also: But the meaning of this, as it is explained in the following words of St. Paul, makes much for our purpose. For to be Baptized into his Death, signifies to be buried with him in Baptism: That as Christ rose from the dead, we also should walk in newness of Life; that is the full mystery of Baptism. For being baptized into his death, or (which is all one in the next words) into the likeness of his Death, cannot go alone, if we be so planted into Christ, we shall be partakers of his Resurrection; and that is not instanced in precise reward, but in exact duty; for all this is nothing but Crucifixion of the old man, and destroying of the body of sin, that we no longer serve sin.

And therefore it is, that Baptism is called The answer of a good Conscience towards God, 1 Pet. 3. 21. Which can by no means be applied to the Infant. And thereupon Dr. Taylor again, p. 244. That Baptism which saveth us, is not only the washing with water, of which only Children are capable; but the answer of a good Conscience towards God, of which they are not capable till the use of Reason; till they know to refuse the evil, and chuse the good.

And Mr. Baxter very fully, p. 156. If M. Baxter. (saith he) according to the Institution, the answer of a good Conscience must be joyned with Baptism, for the attaining of its end, then we must admit of none that profess not the answer of a good Conscience; but the former (saith he) is certain from the Text; for Baptism is said to save; that is its appointed use; yet not the external washing, but the Answer of a good Conscience doth it. Therefore this is of a necessary
C injunction;

injunction, and without it Baptism cannot attain its ends: But it is to be administred, and received only in order to the attainment of its End; and therefore never in a way, by which the End is apparently not attainable. What the Answer of a good Conscience is, the common Expositions fully confirm, as I maintain.

The Assemblies Annotations (saith he) recite both thus, viz. By the Answer of a good Conscience, we may understand that unfeigned Faith, whereof they made confession at their Baptism, and whereby their Consciences were purified, and whereby they received the Remission of their sins.

Fifth end to be a sign of the Covenant on Gods part. The Fifth End of Baptism, is, to be a Sign to the Believer of the Covenant on God's part, of washing away his sins by the blood of Christ, to give spiritual Life and Salvation, *Acts* 2. 32, 33. *Acts* 22. 16. 1 *Pet.* 3. 21.

M. Perk. To which Truth Mr. Perkins sets his Seal. We see (saith he) what is done in Baptism, the Covenant of Grace is solemnized between God and the Party baptized; and in this Covenant something belongs to God, and something to the Party baptized.

Bullinger And Bullinger upon *Acts* 2. 38. That Baptism is an Agreement or Covenant of Grace which Christ enters into with us, when we are baptized, as well as a professing sign of our true Repentance.

Sixth end to represent the union betwixt Christ and the Believer. A Sixth End is, That it might be a signal Representation of a Believers union with Christ, called therefore a being baptized into Christ, and a putting on of Christ, figured out by such an union and conjunction with the Element,

Element, as imports a being born thereof, and being cloathed therewith.

Upon which (saith Dr. Taylor) *Whoever are D. Taylor* baptized into Christ, have put on Christ, have put on the new man. This whole Argument is the very words of S. Paul: The Major Proposition is Dogmatically determined, Gal. 2. 24. The Minor in Eph. 4. 24. The Conclusion then is obvious, That they who are not formed in Righteousness, and Holiness and Truth; They who remaining in their incapacities, cannot walk in newness of Life, they have not been baptized into Christ: and then they have but one Member of the distinction used by S. Peter: they have that Baptism, which is the putting away the filth of the Flesh; but they have not that Baptism, which is the Answer of a good Conscience towards God, which is the only Baptism that saveth. And this, saith he, is the case of Children.

And to this purpose also Mr. Baxter again, M. Baxt. p. 98. If it be the appointed use of all Christian Baptism to solemnize our Marriage with Christ, or to seal or confirm our union with him, or ingrafting into him, then must we baptize none that profess not justifying Faith, because this is necessarily pre-requisite, and no other can pretend to Union, Marriage, or ingrafting into Christ.

Both the Antecedent and the Consequent are evident in Gal. 3. 27, 28, 29. For as many of you, as have been baptized into Christ, have put on Christ; ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and Heirs according to Promise. Here we see, that it is not an accidental or separable thing for Baptism to be our visible entrance into Christ,

Christ, Our putting him on, Our admittance by solemnization into the State of Gods Children, and Heirs according to Promise. For (as all own) if we be truly baptized, we are baptized into Christ, then are we Christ's, and have put on Christ, and are all one in Christ, and Abraham's seed according to Promise.

Seventh
End entrance in-
to the visi-
ble Church

A seventh End of Baptism is, That the Baptized person may orderly thereby have an entrance into the visible Church, and have a right given him to partake of all the Ordinances and Priviledges thereof. For as Circumcision of old was the visible door of entrance into the Old-Testament-Church, and so essentially necessary thereto, that without it, none were esteemed either Church-Members, or were to partake either of the Pasover, or of any of the priviledges thereof, all without being called the Uncircumcision: So also was Baptism such a Door, and visible entrance into the New-Testament-Church, that none were esteemed Members thereof, or did partake of its Ordinances before they were baptized, being so God's Hedge and Boundary, that others were esteemed without: And therefore as Christ hath laid down the Order in the Commission, *Matth. 28. 19, 20.* first to teach, then to baptize, and then to teach them all things, viz. in the place of teaching his School or Church. So did they practise accordingly; as we read, *Acts 2. 41, 42.* Where, after Peter had taught them, it is said, *That they who gladly received his Word, were baptized: and the same day there were added unto them three thousand Souls. And they continued stedfastly in the Apostles Doctrine*
and

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and fellowship, and breaking of Bread and Prayer. So that after Baptism, not before, the Believers were said to enjoy, and partake of all Church-priviledges. And which is Christ's Directory and Standard for Rule and Order to the end of the world, The Church of Corinth was said, *1 Cor. 11. 2.* to have kept the Ordinances as they were delivered to them. And it was the Apostle's joy and rejoycing to see the Order and Faith of the Saints, *Col. 2. 5.*

And therefore it is said, *1 Cor. 12. 13.* That by one Spirit we are all baptized into one Body, whether we be Jews or Gentiles, bond or free, and have been all made to drink into one Spirit, viz.

The same Spirit of Faith, Regeneration and Holiness, which gives right to Baptism, orderly lets into the Body or Church, and so admits also unto the Supper, which is the received sense of most Interpreters upon the place.

And by this Order Believers were said to be baptized into Christ, and to be implanted together with him, *Rom. 6. 3. Gal. 3. 27.*

For as publick Officers are invested into their trust by some external solemnity, that passeth upon them at the time of their instalment: And as the Husband and Wife enter into their Relation by some solemn act done at the time of their Marriage. Or, as a Corporation, by some publick act done, doth receive its Members at their Enfranchisement; Even so according to the import of these Scriptures mentioned, do Men and Women receive that Relative Being, which they have in Christ, and as visible Members of that Spiritual Corporati-

on, wherein Christ is Head and Chief, from that solemn act of being baptized into him.

And as the Officer is not invested with his Authority, or Husband and wife with that Power over each others Bodies (as 1 Cor. 7. 4.) nor any Members with the Immunities of the Corporation, by any pre-qualifications, or actions preparatory thereto, until that be acted and done by way of Solemnity, which immediately invests them with their several & respective Capacities. In like manner, none are to be esteemed capable of those privileges, which visibly do belong to the Body of Christ, upon the account of any precedaneous Qualification or Actions whatsoever, until first they have past through those spiritual solemnities in Baptism, upon which they are invested with the denomination and visible privileges which belong in common to the Members of Christ's Mystical Body.

Which Order of Christ hath had such a sanction upon it, that all, or for the most part all, that have profest Christianity, whether Papists, Prelatists, Presbyterians, or Independents, have owned the same; not communicating in the Supper with any they judged unbaptized.

In a word, Baptism hath been called of old amongst the Ancients, and not without reason *Janua Sacramentorum*, the Gate of the Sacraments, whereof they gave this Reason, viz.

Ambrose Ambrose, *In all respects the Order of the Mystery is kept, that first by Remission of Sins a Medicine be prepared for their wounds, and then the Nourishment of the Heavenly Temple be added.* Which

Which Truth is further witnessed unto, and confirmed by the following Testimonies, viz.

Justin Martyr, in *secunda Apologia pro Justin Christianis*, speaking of the *Lord's Supper*, to Martyr. which the new baptized person is admitted, saith, *This food we call the Eucharist, to which no man is admitted, but only he that beliebeth the truth of our Doctrine, being washed in the Laver of Regeneration for the Remission of sins, &c.*

Ursinus, in his *Catechism*; *Baptism is a Sa-* Ursinus. *crament of entrance into the Church, whence it cometh, that the Supper is presented to none, except first baptized.*

The *Assemblies Catechism*; *Baptism* (say Assembl. they) *is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church: But, &c.*

M. Baxter, in his *Plain Scripture-Proof*, p. 24. M. Baxt. *As a Souldier before Listing, and a King before Crowning and taking his Oath; so are we Church-Members before Baptism: But as every one that must be admitted solemnly into the Army, must be admitted by Listing, as the solemn engaging sign: So every one that hath right to be solemnly admitted into the Visible Church, must ordinarily be admitted by Baptism; proved thus:*

If we have neither Precept nor Example in Scripture, since Christ ordained Baptism, of any other way of admitting visible Members, but only by Baptism; then all that must be admitted visible Members, must ordinarily be baptized.

But since Baptism was instituted, we have no

Precept or Example of admitting Visible Members any other way, but constant Precept, and Example for admittance this way.

Therefore all that must be admitted Visible Members, must be baptized.

I know not (saith he) what in shew of Reason can be said to this by those that renounce not Scripture. For what man dare go in a way that hath neither Precept nor Example to warrant it, from a way that hath a full current of both. Yet they that will admit Members into the Church without Baptism, do so.

I had thought to have been larger upon this Point, and intended particularly to have answered a late piece of Mr. Bunion's in contradiction hereto: But being so well replied to by M. Paul, in his serious Reflections so lately Printed: I shall say thereto little more, than what you find in the Sixth Chapter, respecting the constitution of the Primitive Churches.

Now may it not be referred to the Judgment & Conscience of the considerate impartial Reader, whether any but the Believer can possibly reach or attain these spiritual ends mentioned? And how capable poor ignorant Babes are to answer any of them? and whether it is not contradictory to common Sense and experience for any to assert it? For what repentance or faith are they capable to profess? What present Regeneration can they evidence? What Testimony of a good Conscience can they give, in striking, or keeping Covenant with God herein? And how can they embrace, or improve the Covenant on God's part for Pardon, Purging, Justification, Sanctification, and Salvation?

And

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And therefore is Mr. Baxter forced to confess, in his *Plain Scripture-Proof*, p. 301. *That as to the Ends of Baptism, they are rather to be fetched from the Aged, than Infants; and that because the Aged, 1. are the most fully capable Subjects. 2. The most Excellent and Eminent Subjects. 3. Of whom the Scripture fully speaks, &c. But on the contrary, as for Infants Baptism, he acknowledgeth in the same place, that the Scripture speaketh darkly of it: Yea, that it is so dark in the Scripture, that the Controversie is thereby become, not only hard, but so hard, as he saith, he finds it.*

Wherein, if he hath not said more in a few words for the baptizing of Believers, and against that of Infants, than all his great Book can answer; let all the World judge: though he calls it, in contradiction hereto, *Plain-Scripture-Proof* for Infants-Church-Membership and Baptism.

CHAP.

CHAP. V.

Wherein the Baptism of Believers is proved to be the only Baptism from the New-Testament-Dispensation, so differing from that of the Old.

Fifthly,
From the
New-Testament-
dispensation.

THE Old-Testament-Church, we find, was National, consisting of the Natural and *Fleſhly* Seed of *Abraham*: Therefore were Infants, by the Ordinance of Circumciſion added thereto: wherein they had a worldly Sanctuary, Carnal Ordinances, a Temporary Prieſthood, and multitude of Ceremonies.

The New-Testament-Church was by Chriſts appointment to be a ſeparated people out of the Nations conſiſting only of the *Spiritual* Seed of *Abraham*; and therefore Believers upon profeſſion of Faith by the Ordinance of Baptiſm, were added thereto, *Acts* 2.41. *1 Cor.* 12. 13.

Wherein, as in the *Spiritual* Houſe, the true Tabernacle, they partake of *Spiritual* Ordinances in Communion with *Spiritual* Members: And by an unchangeable Prieſthood do offer *Spiritual* Sacrifices, and worſhip God, as true Worſhippers, in Spirit and Truth, *John* 4. 23, 24.

And therefore upon this change, you have *John* Baptiſt diſcharging that Priviledge (of *Abraham's*

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Abraham's natural Seed) that admitted into the old Church, from any such Rite in the New, *Mat. 3. 9, &c.* telling them in expresse terms, That now in Gospel-dayes, they must not say within themselves, *That they have Abraham for their Father*, viz. That they are the Children of a godly Parent: No, that which might have served turn under *Moses*, will not avail, nor must be admitted now under Christ. Nothing now but *fruits* meet for Repentance, gives right to the Baptism of Repentance; and nothing short of the *Spirits Birth* can orderly admit to *water-birth* and Spiritual Ordinances. And the genuine Reason Christ himself gave to that Doctor in *Israel* (though yet it seems, ignorant of the Mystery of the New Birth, which only gives the right of a d-mission into the New-Testament-Church) *Because* (saith he) *that which is born of the flesh is but flesh*; Regeneration being not entailed to Generation.

To which purpose therefore Dr. Owen very excellently in his *Catechism about Government*, p. 106. *Our Lord Jesus Christ hath laid down* (saith he) *as an Everlasting Rule, that unless a man be born again, he cannot enter into the Kingdom of God*, John 3. 3. *Requiring Regeneration as an indispensable condition in a Member of his Church, a Subject of his Kingdom: for his Temple is now to be built of Living Stones*, 1 Pet. 2. 5. *Men spiritually and savingly quickned from their death in sin, and by the Holy Ghost (whereof they are partakers) made a meet habitation for God*, Eph. 2. 21, 22. 1 Cor. 3. 16. 2 Cor. 6. 16. Which receiving
Vital

Vital supplies from Christ its Head, encreaseth in Faith and Holiness, edifying it self in Love.

Under the Law, Ceremony, Shadow, Letter, and carnal Seed suited to Carnal Ordinances: But when the Substance and Spirit was come (under the Gospel) then only a Spiritual Seed, as most meet and suitable, must attend the Spiritual Worship and Spiritual Ordinances.

D. Tayl. And herein doth Dr. Taylor very well accommodate this Truth, p. 242. *They (saith he) that baptize Children, make Baptism to be wholly an outward Duty, a Work of the Law, a Carnal Ordinance; it makes us adhere to the Letter without regard of the Spirit, to be satisfied with Shadows, to return to Bondage, to relinquish the mysteriousness, the substance and spirituality of the Gospel; which Argument is of so much the more consideration, because under the spiritual Covenant, or the Gospel of Grace, if the Mystery goes not before the Symbol; (which it does, when the Symbols are consignations of Grace, as the Sacraments are) yet it alwaies accompanies it, but never follows in order of time. And this is clear in the perpetual Analogy of Holy Scripture.*

CHAP. VI.

Wherein Believers Baptism is confirmed to be the only true Baptism, from the Constitution of the Primitive Churches, who were formed not of Ignorant Babes, but of professing Men and Women, that upon Baptism were joyned together to observe all the Ordinances of Christ, which is also further evidenced by the Dedications of the Epistles to the Churches, and by the Epistles themselves.

THe Truth whereof appears not only from the Order directed unto in Christ's Commission, which (as already observed) requires, that men be first taught in the Faith. 2. That then they be baptized into the Faith. And then 3. That they be built up in the Faith, viz, in the place of teaching, the Church, or School of Christ. (The contemning which Order, as Mr. Baxter saith, is to condemn all Rules of Order.)

6. From the constitution of the Primitive Churches.

But also from the Pattern and Example the Apostles gave in observation of the aforesaid direction in planting the New-Testament-Churches we read of.

As first the Church of Jerusalem.

Jerusalem.

Acts 2. 41, 42. Then they that gladly received his Word, were baptized, and the same day

day there were added to them three thousand souls. (The [*them*] that they were added to, appear to be the Baptized Disciples, mentioned Acts 1. 15, 21, 22.) And so they continued in the Apostles Doctrine, Fellowship, breaking of Bread, and Prayers. Where you have the Order fully observed. 1. Receiving or believing the Word. 2. Baptizing. 3. Church-fellowship in breaking Bread, and Prayer, &c.

And so in like manner you will find the self-same order was observed in all the Churches:

Samaria As,

Secondly, The Church of *Samaria*.

Acts 8. 12. Where it is said, that when the Samaritans believed Philip preaching the things concerning the Kingdom of God, and the Name of Jesus, they were baptized both Men and Women, (but not a word of Children.)

Cesarea.

Thirdly, The Church at *Cesarea*.

Acts 10. 47, 48. Where Peter upon Cornelius and his friends believing and receiving the Holy Spirit, said, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as *We*? *Philippi*. And he commanded them to be baptized.

Fourthly, The Church of *Philippi*.

Acts 16. 14. It is said, That Lydia, a Worshipper of God, heard us, whose Heart the Lord opened, that she attended unto the things that were spoken by Paul, and was baptized and her household.

And Verse 32. They said unto the Taylor, Believe in the Lord Jesus Christ, and thou shalt be saved: And they spake unto him the Word

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of the Lord, and to all that were in his house.
33. And he was baptized, he and all his straight-
way. 34. Believing in God with all his house.

Where you have two Families baptized, but
no Child mentioned in either, but only such
who were capable to hear the Word of the
Lord, and to believe the same.

Fifthly, The Church at *Coloss.*

Coloss.

Col. 2. 10, 11, 12. Where the Apostle
asserts, that that Church at *Coloss* was buried
with Christ in Baptism, wherein they were
risen with him through the Faith of the
operation of God. Which cannot be truly
said of any but professed Believers.

Sixthly, Concerning the Church at *Corinth*, *Corinth.*
it is said,

Acts 18. 18. And Crispus the chief Ruler
of the Synagogue believed on the Lord with all
his House, and that many of the Corinthians,
hearing, believed, and were baptized; and
in *1 Cor. 1. 13.* Paul tells the Church at *Co-*
rinth, That they were not baptized in his name.
And in *1 Cor. 12. 13.* That by one Spirit they
were all baptized into one Body, viz. That
they were joyned to the Church by Baptism;
of whom it is said, *1 Cor. 11. 2.* That they
kept the Ordinances as they were delivered to
them.

Seventhly, Of the Church of *Rome*, it is *Rome.*
written;

Rom. 6. 3. Know ye not that so many of us
as were baptized into Jesus Christ, were bap-
tized into his Death. Therefore we are buried
with him in Baptism into his Death.

Eightly, Of the Churches at *Galatia.*

Galatia.

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Gal. 3. 26, 27. *For ye are all the Children of God by Faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.*

Ephesus. And lastly, Of the Church at *Ephesus*, it is recorded,

Acts 19. 1, 2, 3. That *Paul* having past through the upper Coasts, came to *Ephesus*, and finding Disciples, said unto them, *Have you received the Spirit since you believed? and they said, No, &c. And he said, unto what then were you baptized? &c.*

By all which Scriptures it manifestly appeareth, that the New-Testament-Churches were formed only of baptized Believers, wherein we neither find one ignorant Babe, nor one unbaptized person a Member.

And that Infants have as little right to be admitted into the Church, and esteemed Members thereof, or to partake of the spiritual Ordinances therein, as they have to that initiating Ordinance, Baptism; It may further appear, if you do but consider, how incongruous it is to Reason and Sense to imagine, that little Children are any way concerned as Church-Members, either in the Dedications of the Epistles sent to the Churches, or in the Epistles themselves.

First, In the Dedications and Directions of the Epistles; as first, that to the Church of *Rome*, Rom. 1. 7, 8. Directed, *to the Beloved of God, called to be Saints, and whose Faith was spoken of through the whole World:* But can that be said of any Infants?

And secondly, Those Epistles to the *Corinthians*, and,

Children not concerned in the Dedications of the Epistles.

ans, are they not also directed, 1 Cor. 1. 2. to those that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the Name of Jesus Christ, our Lord and theirs, enriched with all utterance and Knowledge, &c. But what Ignorant Babe could be concerned therein?

And Thirdly, That Epistle written to the Church at *Ephesus*, Eph. 1. Is it not to the Faithful in Christ, the chosen, adopted, abounding in Wisdom and Prudence? But what poor Child could be intended thereby?

And Fourthly, In the Letter directed to the Church at *Philippi*: Is it not to all the Saints in Christ Jesus, who have had their fellowship in the Gospel from the first day till then? Phil. 1. 1, 5. But how can that be said of any Child?

And Fifthly, Those Epistles inscribed to the Church at *Thessalonica*; were they not to such as did abound in Love, Faith, Hope, Patience, that received the Word in much affliction, and joy in the Holy Ghost, &c. 1 Thel. 1. 2 Thel. 1. 3. But what Patience, Love, or Hope can be attributed to Children?

And lastly, those seven Epistles written to the *Asian Churches*, Rev. 2, & 3. wherein several Graces are commended, and sins reprov'd and threatned, and every one that had an Ear commanded to hear what the Spirit said to these Churches. But how could there be one Child concerned therein?

The Church of *England* in their Nineteenth Church Article, do acknowledge, that the visible Church of Engl, is a number of Christians by profession.

Dr. Owen
gives a de-
scription
of a Go-
spel-Chur.

Dr. Owen in his Catechism about *New-Testament-worship*, p. 89. tells us, *That a Gospel-Church is a Society of persons called out of the world, or their Natural worldly state, by the administration of the Word and Spirit, unto the obedience of the Faith, or the Knowledge and Worship of God in Christ, joyed together in an Holy Band, or by special Agreement, for the exercise of the communion of Saints in the due observation of all the Ordinances of the Gospel.* Rom. 1. 5, 6. 1 Cor. 1. 2. 1 Cor. 14. 15. Heb. 3. 1. Jam. 1. 18. Rev. 1. 20. 1 Pet. 2. 5. Eph. 2. 21, 22, 23. 2 Cor. 6. 16, 17.

And again in Page 106. *As the Apostles in their Writings do ascribe unto all the Churches, and the Members of them, a Participation in this effectual Vocation, affirming, that they are Saints, Called, Sanctified, Justified and Accepted with God in Christ; (for which, he again cites the foregoing Scriptures) so many of the Duties which are required of them in that relation and condition are such, as none can perform to the Glory of God, their own benefit, and the edification of others, (the Ends of all Obedience) unless they are partakers of this effectual Calling, 1 Cor. 10. 16, 17. 1 Cor. 12. 12. Eph. 4. 16.*

M. Baxt. Mr. Baxter in his 10th Argum. to Mr. Blake hath these words, very significant to our purpose, viz. *Paul calleth all the baptized Church of Corinth, justified: None that profess not a justified Faith, are called justified therefore none such should be baptized. The Major is proved out of 1 Cor. 6. 11. Ye are washed, ye are sanctified, ye are justified in the name of the Lord*

Lord Jesus, and by the Spirit of our God. To which he adds, *I confess it is sad, that good men should be so unfaithful to the Truth, which is so precious, and is not their own, and which they should do nothing against, but all they can for it.*

Secondly, As Children are not concerned in the Dedications of the Epistle, so neither are they as Church-Members in the Epistles themselves, as may appear by a few instances; to which you may abundantly add in your reading the Epistles. *2. Nor in the Epistles themselves*

The first we shall mention is that 1 Cor. 6. 4. *If then you have Judgment of things pertaining to this Life, set them to judg that are least esteemed in the Church.* And that he meant least esteemed for Wisdom and Judgment, the fifth Verse explains. 1 Co. 6. 4

But Infants of 8 or 10 days old can neither judge nor speak: therefore we must necessarily conclude, there were no such Members in the Church of Corinth.

2. Another you have in 1 Cor. 10. 16, 17. compared with 11. 28, 29. *The Cup of blessing which we bless, is it not the Communion of the blood of Christ? And the bread which we break, is it not the Communion of the Body of Christ? For we being many are one Bread. And whosoever doth eat and drink unworthily, shall be guilty of the body and blood of the Lord, and eateth and drinketh Damnation to himself; discerning the Lords Body, &c.* But poor ignorant Babes without understanding, cannot possibly either examine themselves, or have the least discerning of the Lords Body, whether

considered as Symbolically or Myſtically repreſented in that Ordinance.

Therefore were none ſuch to be found in the Church at *Corinth*, nor in any other Goſpel Church, as Dr. *Owen* ſaith very well.

D. Owen.

Dr. *Owen*, p. 103. *As God hath appointed Saints to be the ſeat and ſubject of all his Ordinances, having granted the right of them to the alone, 1 Tim. 3. 15. Inſtructing them with the exerciſe of that Authority which he puts forth the Rule of his Diſciples in this world: He hath alſo appointed the moſt holy inſtitution of Supper to denote and expreſs that Union and Communion, which the Members of each of the Churches have by his Ordinance among themſelves, 1 Cor. 10. 16, 17. The Cup of bleſſing which we bleſs, is it not the Communion the Bloud of Chriſt? The Bread which we break is it not the Communion of the Body of Chriſt? For we being many, are one bread and one body, for we are all partakers of that one bread.*

How conſonant (by the way) and agreeable both to Rule, Reaſon, and Righteouſneſs doth it appear to be, to admit men upon confeſſion of Faith, to both Ordinances, keeping thereby the right Subjects, as well as the Order.

But how Childiſhly ridiculous it was in the firſt inventers of Infants Baptiſm for ſix hundred years, ſo well to obſerve the Order [*viz.* to baptize, and then to communicate] and ſo miſerably to miſs it in the Subjects, apply the Spiritual Ordinances to Ignorant Babies

And how much worſe in the Proteſtant Reformers, that ſo lamentably miſs it both

Part the due Order, and right Subjects also?
y repre Which the Prelate and Presbyter do in ad-
d in admitting Children to Baptism and Membership,
but not to the Supper?

Gospel And the Independent more in point of Or-
der, in admitting them to Baptism, but nei-
ppoin ther to Membership, nor the Supper.

is Or A third observable Passage we have in 1 Cor. 1 Cor. 12
to the 12. 25, 26. Where the Apostle exhorts, *That 25, 26.*
with there be no Schism in the Body, but that the
forth Members should have the same care one for ano-
He her.

z of But how ridiculous would this be to be ap-
nd C plied to a little Ignorant Infant?

of the A fourth considerable Instance may be fetcht
g the from 1 Thes. 5. 2, 5. Where the Apostle saith, 1 Thes. 5.
of bl *That they all knew perfectly, that the day of the 2, 4, 5.*
union Lord so cometh, as a Thief in the night. That
e br he speaks of all, is evident, ver. 4, 5. in these
Chr words, *But ye, Brethren, are not in darkness,*
ne be *that that day should overtake you, as a Thief:*
agre *Ye are all the Children of the Day, and of the*
poin *Light, &c.*

on p But little Children that have no understand-
ceep ing, are no such Children of the Light, as to
hel know perfectly, or in part the coming of the
n the Day of God; for they know nothing at all
und of it: therefore no such Infants were Mem-
c. bers of the Church at *Thessalonica*.

And fifthly, another convincing Passage we
have in Heb. 6. 11, 12. The Apostle thus ex-
horting; *And we desire, that every one of you*
do shew the same diligence to the full assurance
of hope to the End, that ye be not slothful, but
followers of them, who through Faith and Pa-
tience inherit the Promises. D 3 But

But little Children can shew no such diligence to the full assurance of hope to the end; neither can they shew such diligence in following of them, who through Faith and Patience did inherit the Promises: For they have no understanding in Earthly things; How then can they understand Heavenly? *John 3. 12.* Therefore no such Babes were Church-Members in the Church of the *Hebrews*.

2. From
the Characters
Christ gives his
Disciples:

And as a further proof against Infants Church-Membership, we may add some of the Characters Christ gives of his Disciples, viz.

John 8. 31, 32. Then said Jesus to those Jews which believed on him; If ye continue in my word, then are ye my Disciples indeed, and ye shall know the Truth, and the Truth shall make you free.

And *John 13. 34, 35.* A new Commandment I give unto you, that you love one another, as I have loved you; That you also love one another: By this shall all men know that you are my Disciples. And again,

John 15. 8. Herein is my Father glorified, that you bear much Fruit; so shall you be my Disciples. And again,

Luke 14. 27. And whosoever doth not bear his Cross, and come after me, cannot be my Disciple.

And *Verse 33.* So likewise, whosoever he is of you, that forsaketh not all that he hath, cannot be my Disciple.

But how absurd would it be to apply any of these Characters to little ignorant Infants?

And lastly, From that general Exhortation that Christ gives to all his Disciples, *Luke 21*

36. Mark 13. 37. Watch and pray alwayes, that ye may be accounted worthy to escape all these things, and to stand before the Son of Man. And what I say unto you, I say unto all, Watch.

But how ridiculous would it be to include a little Babe herein?

Which Argument about Church-Membership, we shall conclude with those full words of Dr. Owen so much to the purpose, p. 107. viz.

From all which it appears, who are the subject matter of these Churches of Christ, as also the means whereby they come to be so, namely, the Administration of the Spirit and Word of Christ. As also by the Gifts and Graces of the Spirit given to them, to make every one of them meet for, and useful in that place, which he holds in such Churches, as the Apostle discourseth at large, 1 Cor. 12. 15, 16, 17, to 27. Col. 2. 9. Eph. 4. 16. It being manifest (saith he) that no Ordinance of Christ is appointed to be observed by his Disciples, no Communication of Gifts of the Holy Ghost is promised to them, but with respect unto these Churches of his Institution.

CHAP. VII.

Wherein there is an Account of Believers Baptism, in a brief History thereof; not only from the Scriptures in the first Century, but from Humane Authors also, confirming the necessity of Instruction and Profession of Faith before Baptism, in all the Centuries. And that the Children of Christians, as well as Pagans, were not otherwise baptized; whereof you have some famous Instances, especially in the Fourth Century, of several eminent Christians that deferred the Baptizing of their Children till they could give an Account of their Faith. Collected out of several Authors, especially the famous Magdiburgensian History.

CENTURY I.

A brief Historical Account of Baptism from the Scriptures, both in its Original, and continued Practice, in the times of John the Baptist, Christ, and his Apostles; in the first Century.

*The time
when Bap-
tism first
began.*

IN the fifteenth year of the Reign of Tiberias Caesar, Pontius Pilate being Governour of

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41

of Judea, and Herod Tetrarch of Galilee. &c. *Its divine*
Annas and Caiaphas being the High Priests; Original.
 the Word of God came unto John the Son of
 Zacharias, in the wilderness (where his Father
 dwelt) Luke 3. 1, 2, 3. Luke 1. 39. viz. By
 a Commission and Direction to him from Hea-
 ven, to preach and baptize, John 1. 33. Mat.
 11. 30, 31. And who in obedience thereto,
 (being the greatest Prophet that ever was born of
 a Woman, Luke 7. 28.) did in all the Coun-
 tries about Jordan, Luke 3. 3. preach the Do-
 ctrine of Repentance [or Regeneration] Mat.
 3. 2. Mark 1. 4. Luke 3. 11, 12, 13, 14.
 And Faith in Christ, the promised Messiah, and
 his approaching Kingdom, Acts 19. 4. Mat. 3. 2.
 (whose fore-runner he was, to prepare his way,
 as foretold by the Prophet Esay, Luke 3. 4,
 5, 6.)

And then and there did he also baptize or *Where; 3*
 dip in water the penitent Believers that flock'd *how, upon*
 to his Ministry from Jerusalem and all the *whom, and*
 Land of Judea, confessing their sins, Luke 3. *why Bap-*
 16. Mark 1. 8. Mat. 3. 5, 6. And upon no *tism was*
 other terms did he admit to Baptism, but upon *admi-*
 Fruits meet for Repentance and amendment of *stred.*
 Life. For when the Pharisees and Saduces,
 who were conceited of their own Righteousness,
 and that they stood in no need of Repentance,
 Luke 18. 9. came to his Baptism without that
 due Qualification of Repentance, he refused them,
 Mat. 3. 7, 8, 9, 10. Luke 3. 7, 8. because *Who are*
 they refused to accept it upon the aforesaid *meet Sub-*
 terms, tendred; and therefore 'tis said of them, *jects for*
 that they rejected the Counsel of God against them- *Baptism.*
 selves, not being baptized with the Baptism of
 John,

[viz. upon the terms John offered it] Luke 7. 29, 30. whilst the Publicans and others did justify God, being baptized by him, confessing their sins, Math. 3. 6.

And this Ministration of John thus entred upon, is called the *beginning of the Gospel state*, or Kingdom of Heaven, Mark 1. 1, 2, &c.

When, where, and by whom Christ Fe-
 sus was baptized.
 Whilst John was thus Preaching and Bap-
 tizing, Jesus Christ cometh from Galilee to for-
 dan, Mat. 3. 13. being about thirty years of
 Age, Luke 3. 23. to be baptized of him;

which John (knowing him to be the *Messiah*) with modesty, in sense of his own unworthiness, forbad; saying, *I have need to be baptized of thee, and comest thou to me?* [implying that Christ through his personal holiness, had no need of such an addition from him; but he much rather to receive some such benefit from him] But our Saviour urging it as requisite and expedient to fulfil all Righteousness, viz. that it became him, who was to be our Example in all Obedience, and all his followers, so to conform to the Fathers appointment: Thereupon John consented, and dipped him in water; who, when he was baptized, went up straightway out of the water, and addressed himself by Prayer unto the Father, Luke 3. 21. And whilst he was at Prayer, the Heavens were opened unto him, and he [viz. John, John 1. 33.] saw the Spirit of God descending like a Dove, and lighting upon him; and lo a voice from Heaven, saying, *This is my Beloved Son, in whom I am well pleased*, Mat. 3. 13, &c. Which was to be a further confirmation to John, that he was the *Messiah*.

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Jesus Christ being now *Qualified* with all *The many*
Prophetical Gifts at his *Baptism*, doth (after his *Disciples*
 temptation, *Luke 4. 1, &c.*) enter upon his *made by*
Publick Ministry, teaching in *Galilee* in their *Christ's*
Synagogues, being glorified of all, *Luke 4. 14,*
15. Who afterwards came into the Land of
Judea with his *Disciples*, and carried there with
 them, and *baptized*, all men flocking to his
Baptism, *John 3. 22, 26.* Making and *Bapti-*
 zing now more *Disciples* than *John*; though
 ('tis said) that he himself *baptized* not, but his
Disciples, *John 4. 1, 2.*

Jesus Christ after his Resurrection, having *The re-*
 received all *power* in *Heaven* and *Earth*, gives *newing &*
 further direction to his Apostles about their *enlarging*
Ministerial Work; that whereas neither *John's* *the Com-*
 nor his *Ministration* had extended further than *mission of*
 the Territories of *Judea*, and the Jewish Na- *Baptism*
 tion and Profession, as appears by his limitati- *after*
 on of his first Missionaries, both the Twelve, *Christ's re-*
 and the Seventy, *Mat. 10. 5, 6, viz.* Not to
 go into the way of the Gentiles, nor to enter
 into any of the Cities of the *Samaritans*, but
 to seek only the lost sheep of the House of
Israel; doth now extend and enlarge his Com-
 mission for preaching and baptizing all the
 world over, *viz.* to the Gentiles as well as the
 Jews; that whoever of either did repent and
 believe, should now be baptized, and be en-
 tred into the Gospel-Church, *Mat. 28. 18, 19,*
20. Mark. 16. 15, 16.

And accordingly, in obedience hereto, the *The belie-*
 Apostles did practise throughout the whole *ving Jews*
 world, receiving to Baptism those, that, after *and Gen-*
 instruction, did profess Faith in Christ, and *tiles Bap-*
 brought by *tized by*
 the Apo-
 bring fles.

bring forth fruits meet for Repentance; as appears from divers instances, both of Jews and Gentiles, viz.

At Jerusalem. The three thousand Jews in *Acts* 2. that had their hands in crucifying of Christ; who upon Repentance, gladly received the Word, were baptized, and added to the Church at *Jerusalem*, in the day of *Pentecost*, upon *Peter's* Sermon, *Acts* 2. 37, &c.

At Samaria. The *Samaritans*, who after they believed *Philip's* Preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, were baptized both men and women, *Acts* 8. 12.

Upon The Eunuch, upon *Philip's* preaching to the way him, and the Evidence that he gave, that to *Gaza*. he believed in Jesus Christ with all his heart, was baptized by *Philip*, going down with him into the water, *Acts* 8. 35, &c.

At Damascus. *Paul*, after his Conversion and Believing in Christ, was by the Lord's special appointment, forthwith baptized by *Ananias* at *Damascus*, *Acts* 9.

At Caesarea. *Cornelius* and his Friends and Companions, upon their witnessing their Faith in Jesus Christ, were baptized by *Peter* at *Caesarea*, *Acts* 10, 47, 48.

At Philippi. *Lydia* and her Household believing in the Lord, were baptized at *Philippi* by *Paul*, *Acts* 16. 14.

And the *Taylor*, in the same place, believing in the Lord, with all his house, were baptized by *Paul* and *Silas*, *Acts* 16. 33, 34.

At Corinth. The *Corinthians*, hearing and believing, were baptized by *Paul*, *Acts* 18. 18.

The

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The *Colossians* were baptized in like manner, At *Coloss* Col. 2. 10, 11, 12.

The *believing Romans* were also baptized, At *Rome* Rom. 6. 3.

The *Galatians* believing in Christ, were bap- In *Gala-* tized, Gal. 3. 26, 27. tia.

The *Ephesians* also, upon the profession of At *Ephes-* Faith, were baptized, *Acts* 19. 1, 2, 3. sus.

Thus have we gone through the *History* of Baptism, as we find it recorded in the *Scriptures*.

Secondly, *An Historical Account of Baptism, as we find it was upon the Profession of Faith owned to be practised by the Testimony of Antiquity, both in the first, as well as the remaining Centuries.*

IN the next place we shall proceed to give an Account of some *Humane Authorities* also; *Humane* which we produce not for any *Proof*, but by *Antiquity* way of *Illustration* only; because they may *for Belse-* be of *weight* with some, and whereby it may be *vers Bap-* *tism.* manifest, that not only *Scripture-Authority*, but even *Antiquity* it self (which hath been so much *boasted of*) is altogether for *Believers*, and not for *Infants-Baptism*.

We shall begin with the account the *Mag-* *Magde-* *deburgenses* do give us in their Excellent *Histo-* *burg.* ry; how they say they find the business of Baptism

Baptism to stand in this *first* Century, viz.

1. The Subjects of Baptism.

First, As to the *Subjects* of Baptism; they tell us, that in this Age they find they baptized only the *Adult* or Aged, whether *Jews* or *Gentiles*, whereof they say we have *instances* in the 2, 8, 10, 16, & 19. Chapters of the *Acts*; but as to the *Baptizing* of Infants, they confess they read of no *Example*, *De Infantibus Baptizatis Exempla non legunt*, Magdiburg. Cent. 1. L. 2. p. 496. of the Edit. of *Basil*, in 7. Tomes.

2. The Administrators.

Secondly, As to the *Administrators* of Baptism; they say, they find that other *Ministers* of the Church, besides the *Apostles*, did baptize, which in After-Ages came more especially to be fixed upon *Bishops*; though, in case of necessity, not only *Lay-men*, but *Women* also, were admitted to administer that Ordinance.

3. The Place.

Thirdly, As to the *Place* of Baptism; they find it was as occasion offered; where *Rivers* and *Fountains*, and other Conveniences for *Baptizing*, were; and which was done as well *privately*, where only two *Persons*, *Philip* and the Eunuch were, as in a *great Congregation*, *Acts* 2.

Neither do they find, as they say, that the *Water* was in this Age first *consecrated* before Baptism, which with so much Ceremony was after *enjoyed* to be in *Fonts* and *Baptisterions* fixed in the Temples.

4. The time

Fourthly, As to the *Time* when it was to be done; they say, they find it to be at any *fit season*, no certain *Day* or *Feast*, being either by *Christ* or his *Apostles* appropriated thereto, as after it was to *Easter* and *Whitsontide*.

Fifthly,

Fifthly, As to the *Manner* of Baptizing ; 5. *The* It was by *Dipping* or *Plunging* in the Water *manner*, into the *Name* of the *Father*, *Son* and *Holy Ghost* ; which was (they say) so agreeable not only to the *sense* of the *Word*, which signifies *immersion* in water ; but to the *Allegory* of *Death*, *Burial*, and *Resurrection* ; to which the *Apostle* so properly *alludes*, *Rom. 6. Col. 2.* As also to the many places, where it is used for the *washing away* of sin ; as, *1 Pet. 3. Heb. 2. 10. Eph. 5. Tit. 3.* And in the 22. of the *Acts*, where they observe that *Ananias commands Paul* to be baptized, and to wash away his sins ; which said Custom of Dipping the whole Body in water, was changed into sprinkling a little water in the face.

Sixthly, As to the *Ceremonies* ; they tell us, 6. *The Cer-* the parties baptized did *freely come* and offer *remones*. *themselves*, professing their Faith, though not in any formal way of Confession, which after was *enjoyed*, and that without any *Gossips* or *Sureties*, to *confess* or *undertake* for them, which after was required both for the *Adult*, as for the *Infant* ; neither were there any giving of *Names* in *Baptizing*, no *Exorcismes*, *Chrismes* or *Anointings* ; no *Consignations*, *Albes*, *Salt*, *Spittle* ; no *Gifts* given or received, no *Confirmation* or *Bishoping*, no giving of *Meats*, *Milk* or *Honey* ; all which were after introduced and enjoyed, as you will hear, *Magdiburg. Cent. 1. L. 2. ch. 6. p. 496, 497.*

Clemens asserts who are the *right Subjects* of *Ignatius*. *Baptism*, and in what *Order* they ought, after due *Examinations* and *Instructions*, to be baptized. As saith

Jacob

Jacob Merningus in his *Hist. of Baptism*,
p. 2. upon 2 Cent. p. 209. out of *Clem.*
3. Epist. Also *Dutch Martyrology*.

Ignatius. *Ignatius* in his Discourses about Baptism, asserts, that it ought to be accompanied with Faith, Love and Patience after Preaching; as you will find in his Letters to *Polycarp. Trallian- ses*, and in his Letters to them of *Philadelphia*. For which,

See *H. Montanus*, p. 45. And *Jacob Du Bois* p. 16. to 22. and the *Dutch Martyrology*, called the *Bloudy Theater*, Century 1.

Auxibius. *Auxibius* was baptized upon Confession of Faith, by the Apostle *Mark*; as *Jacob Mer- ningus*, p. 578. out of *Metaphrastes*, by *D. Vicecomes*, L. 1. Ch. 4. in the Life of *Auxi- bins*.

Waldenses. The *Waldenses* and *Albigenses* did in this Age profess and practise the baptizing of Believers. *D. Balthazar Lidius*, in his Treatise of the Church, p. 2. col. 2. out of *Renarius*.

Britains. The Ancient *Britains*, who practised the Baptizing of Believers, did by *Evangelists* sent from the *Apostles* themselves, receive the Gospel under *Tiberius the Emperour*; as saith *Gildas*, in his Book, called *De Victoria Aurelii Ambrosii*.

CENTURY II.

AS to Baptism in the second Century, they say, *Cent. 2. c. 6. p. 109.* That it doth not appear by any approved Authors, that there was any mutation or variation from the former; and in confirmation thereof, quote what *Justin Martyr* saith in his second Apology to *Ant. Pius the Emperor.* Which because it is so considerable an Instance, I shall give it you at large, as I find it in the Apology it self in the words that *Mr. Baxter* himself hath rendered it in his *Saints Rest, c. 8. sect. 5. viz.*

I will declare unto you how we offer up our selves to God after that we are renewed through Christ. Those amongst us that are Instructed in the Faith, and believe that which we teach them is true, being willing to live according to the same, we do admonish to fast and pray for the forgiveness of sins, and we also fast and pray with them: And when they are brought by us into the Water, and there as we were new born, are they also by new birth renewed; and then in calling upon God the Father, the Lord Jesus Christ, and the Holy Spirit, they are washed in Water. Then we bring the Person thus washed and instructed to the Brethren, (as they are called) where the Assemblies are, that we may pray both for our selves and the new illuminated Person, that we may be found by true Doctrine, and by good Works worthy observers and keepers of the Commandments, and that we may attain Eternal Life and Salvation. Then Bread and Wine being brought to the chief Brother (so they

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call

call the chief Minister) he taketh it and offereth Praise and Thanksgiving to the Father, by the Name of the Son and Holy Spirit, And so awhile he celebrateth Thanksgiving: after Prayers and Thanksgiving, the whole Assembly saith, Amen.

Thanksgiving being ended by the Presidents (or chief Guide) and the consent of the whole People, the Deacons, as we call them, do give to every one present part of the Bread and Wine, over which Thanks was given, and they also suffer them to bring it to the absent.

This Food we call the Eucharist; to which no man is admitted, but only he that believeth the Truth of the Doctrine, being washed in the Water of Regeneration for Remission of sins, and that so liveth as Christ hath taught. And this, saith Mr. Baxter, is, you see, no new way.

This *Justin Martyr* is believed to have been converted to Christ within thirty years after the Apostle *John*, when it is credible also very many were living, who had been frequent Auditors of the Apostle, who was beheaded under *Vernus* the Emperor.

Now they that shall consider this description he makes of the Christian Baptism, and the manner that Christians were admitted after it into the Churches of Christ in those dayes, can hardly, I presume, pick out any good warranty for Infants-Church-Membership, or Baptism out of the same.

*Dionysius
Alexandr.*

Dionysius Alexandrinus in his *Fifth Book of Baptism*, writing to *Sexius Bishop of Rome*, testifies, that it was their Custom to Baptize upon Profession of Faith; and that one who had been

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been baptized by Hereticks, nor upon *Profession of Faith*, did desire to be so baptized, accounting his former for no Baptism.

Eusebius Pamphilius, Eccl. Hist. Edit. 1588.

Lib. 7. Ch. 8. out of *Dionysius*. Also *Dutch Martyrol. Cent. 2.*

Clemens Alexandrinus wrote largely for Baptism accompanying *Faith* and *Repentance*; not at all mentioning that of Infants: saying, that the Baptized ought to be Children, viz. in malice, but not in understanding; even such Children, who, as the Children of God, have put off the old man, and the Garment of wickedness, and have put on the new man. *Jac. Merminius*, Hist. Bapt. part. 2. p. 213, 214.

Walafrid Strabo saith, That no Children, but aged, understanding persons, were, upon profession of Faith, baptized this Age. *Walafrid Strabo*, in Eccl. Hist. c. 26. *Viccom. L. 1. ch. 30.*

CENTURY III.

IN this third Century, they say as to the Rites of Baptism in the *Asiatick Churches*, they have no testimony as to any Alteration; but concerning the *African Churches*, they give some account, and of the great corruptions creeping into the Church, respecting this Ordinance of Baptism at least in Opinion (though as to practice; they say they cannot give any particular Instance) both as to Subject, Time, Manner, and Ceremonies. *Cent. 3. c. 6. p. 123, 124, 125.*

They tell us, That *Tertullian* in his Book *De Baptismo*, *Tertullian*

Baptismo, opposeth himself (by several Arguments at large) to some that asserted Infants Baptism, affirming, That the Adult were the only proper Subjects of Baptism; because, saith he, Fasting, Confession of sins, Prayer, Profession, Renouncing the Devil and his Works, is required from the Baptized.

And further, *Tertullian* in his Book of Repentance, c. 6. That we are not baptized, because we should cease from sin, but because we have ceased from sin, and are purified in heart; referring the Opposers of Christian Baptism to the Practice of the Churches of Corinth, Philippi, Thessalonica, Ephesus, and Rome, &c. Mentioned by *Jacob du Bois*, in his Assurance, Printed 1648. p. 47, 24.

Origen. *Origen* saith, They are rightly baptized who are washed unto Salvation, but so was not *Simon Magus*; He that is baptized unto salvation receives the water and the Holy Ghost, which *Simon* did not, but water only.

Hom. 6. upon Ezek. c. 16. v. 4. Montanus
p. 36, 37.

And further, in his Commentary upon *Rom. 6.* saith, That such Baptism as was accompanied with the crucifying of the Flesh, and rising again to newness of Life, was the approved Baptism.

How *Origen's* writings were injured by *Rufinus*, and made to speak for Infants-Baptism, contrary to Truth, appears by *Erasmus* upon the Life of *Origen*, Printed before his Works; as *Jacob Merningus*, p. 283, 291. and *Montanus*, p. 29, to 35. 42, 43. — Whereof more hereafter.

Mr.

Mr. Baxter is pleased to give us this farther M. Baxt. account of Baptism in this Age, in his *Saints Rest*, Part 1. c. 8. Sect. 5. in these words, viz. *That Tertullian, Origen, and Cyprian, who lived, saith he, in the second and third Centuries, do all of them affirm, that in the Primitive times, none were baptized without an express covenanting, wherein they renounced the World, Flesh, and Devil, and ingaged themselves to Christ, and promised to obey him.*

And again, he is pleased to tell us in his defence of the Principles of Love, P. 7. in these words. *That he knew that in the days of Tertullian, Nazianzen and Austin, Men had liberty to be baptized, or to bring their Children, when, and at what age they pleased, and that none were forced to go against their Consciences therein. And that he knew not that our Rule of Religion is changed, or that we are grown any wiser or better than they.*

Eusebius Lib. 6. Hist. Eccles. saith, *That Eusebius Origen was appointed by Demetrius, to be at Alexandria a Catechist, that is, a Teacher of those that were Disciples and Scholars in the Faith; which Office, before his time after the Apostles, Plautius and Clemens did execute, whose Disciples, he saith, were Plutarch, Serenus, Heraclius, and Heron; and that a Woman, after she was baptized with Water, was, as a Martyr, put to death, and baptized with fire for Christ's sake: after Origen, Heracles; and after him Dionysius taught in the said School of Alexandria, those that were to be instructed in the Faith before Baptism. And again, in lib. 7. ch. 8. There was with us a Brother which believed, who*
 E 3 being

being present among those that were to be baptized, and heard how they were questioned, and how they answered, came weeping to me, and desired of me to be cleansed, and washed by Christian Baptism.

Cyrl.

Cyrl exhorts his Auditors that they would not go to Baptism as the Guest in the Gospel, who had not on the Wedding-Garment: but having their sins first washed away by Repentance, they might be found worthy at the Marriage of the Lamb.

Cyrl in Catech. 2. Mystog. Bapt. Histor.
p. 318.

Twisk.

Justinus, after he had instructed Virianus, Marcalinus, and Justinus, three Learned men, in the Faith, baptized them.

Twisk, Chron. lib. 3. p. 68. D. Martyrol. Cent. 3.

Pancratius, after he had been instructed in the Faith, was baptized at fifteen years old.

Twisk Chron. lib. 3. p. 71. D. Martyrol. Cent. 3.

Pontus, the Son of a Christian man, was after his Instruction in the Faith, baptized by Pontianus.

Twisk Chron. lib. 3. p. 73.

Nemesius, with many others that were instructed in the Faith, after the keeping of a Fast were baptized at Rome.

Twisk Chron. p. 75. D. Martyrolog.

CENT. IV.

IN this Age they tell us, That it was the universal practice to baptize the Adult upon profession of Faith, and for which they give us several Authorities out of the Learned Fathers and Councils at that time, some whereof you have, as followeth.

Athanasius contra Arianos. *Our Saviour, Athanasius* saith he, *did not slightly command us to baptize: For, first of all, he said, Teach, and then Baptize, that true Faith might come by teaching, and Baptism perfected by Faith.*

Hilary, Lib. 2. de Trinitate. *The Lord* hath commanded to baptize into the Name of the Father, the Son, and the Holy Ghost; that is, upon confession of the beginner, the only begotten, and him that was given. And farther, the said Hilary prayeth thus to God; *O living Lord, preserve my Faith, and the Testimony of my Conscience; so that I may alwayes keep what I have confessed in the Sacrament of my Regeneration, when I was baptized in the Name of the Father, Son, and Holy Spirit; namely, that I may worship thee, O God our Father, with thy Son, and stir up thy Holy Spirit in me, which proceedeth or goeth out from thee.*

And again saith, *That all the Eastern Churches did only baptize the Adult.*

Basil contra Eunomium, lib. 3. *Must the* faithful be sealed with Baptism? *Faith must* needs precede and go before. And in his Exhortation to Baptism, saith, *That none were to be baptized but the Catechumens, and those that*

were duly instructed in the Faith.

Gregory Nazian- Gregory Nazianzen, in his third Oration, saith, That the Baptized used in the first place to confess their Sins, and to renounce the Devil and all his Works before many witnesses. And again, That none were baptized of old, but they that did so confess their sins: and how dangerous it was headily, and without due preparation, to partake thereof.

Ambrose. He therefore adviseth, That the Baptism of Infants be deferred till they could give an Account of their Faith, as Dr. Taylor, p. 239.

Ambrose. Ambrose saith in his Third Book De Sacramentis, c. 2. That the baptized did not only make confession of his Faith, but was to desire the same.

And in his Second Book De Spiritu Sancto, In our Sacrament, saith he, there are three Questions propounded, and three Confessions made, without which none can be washed.

Arnobius Arnobius, in Plal. 146. Thou art not first (saith he) baptized, and then beginnest first to affect and embrace the Faith: but when thou art to be baptized, thou signifiest unto the Priest what thy desire is, and makest thy confession with thy mouth.

Jerom. Jerom upon Matthew, saith, The Lord commanded his Apostles, that they should first Instruct and Teach all Nations, and afterwards should baptize those that were instructed in the Mysteries of the Faith; for it cannot be, saith he, that the Body should receive that Sacrament of Baptism, till the Soul have before received the true Faith.

Jerom saith, That in the Eastern Churches, the

the Adult were only baptized; in his Epist. against the Errors of John of Jerusalem. And again, in his Epistle to Pamachius, saith, That they are to be admitted to Baptism, to whom it doth properly belong, viz. those only who have been Instructed in the Faith.

Athanasius defends Baptism, after profession, Athanas. to be according to Christ's Command, against those that pretend it might be administred before profession: For, saith he, our Saviour hath not simply commanded to baptize, but first said, Teach, then Baptize; because true Faith proceeds from Teaching, and Baptism then rightly follows Faith; In his third Sermon against the Arians. As Merning. part 2. cent. 4. pag. 370.

And the said Merning. saith, p. 360. That the Book called Questions out of the Holy Scripture, fathered upon Athanasius, speaking contrary hereto, is false and spurious. And so saith Montanus also, p. 69.

Marinus Victorinus against the Arians, in his third Book, saith, That every Believer that is baptized upon profession of Faith, receives the holy Spirit, and is made more holy thereby, Merning. p. 305. Victorin.

Ephrim Syrus relates, That in his time, it was the manner or custom, when any one was baptized, to declare they did forsake the Devil and all his works, viz. Adultery, Uncleaness, Lying, Stealing, &c. And that the baptized used to confess their sins; In his Third Oration of Baptism. Ephrim Syrus.

And again, in his Book of Repentance, saith, that the Baptized did confess their sins, and testified

stified their Faith before many witnesses. As
Merningus, pag. 328., 336.

Epiphan. *Epiphanus*, after Bishop of *Cyprus*, was,
 with his Sister, baptized upon profession of
 Faith, by *Stephanus*, and did immediately re-
 ceive the Lord's Supper with 108 persons of the
 Church; as *Vice-comes*, out of *Metaphrastes*,
 l. 1. c. 30. *Epiphan.*

Epiphanus did afterwards himself assert for
 Doctrine, That none ought to be baptized
 without some good assurance for the same, and
 a confession of Faith, *Merning.* p. 366.

Decrees

Decrees of Councils.

In the Fourth Council of *Carthage* it was determined, That *whoever* was to be baptized, should give in his *Name*, and that then after due *Examinations* and *Preparations*, Baptism was to be administered, *Magd. Cent. 4. c. 6. p. 417.* C. Carth.

In the Council of *Laodicea*, in their 46. Canon, it was determined, that the baptized should rehearse the *Articles* of the Creed, *Magd. Cent. 4. 418.* C. Laod.

In the 6th Canon of the Council of *Neocæsaria*, It is said, That *Confession* and free choice was necessary to Baptism, *Magd. Cent. 4. 616.* C. Neo.

Grotius in his *Annotat. upon Mat. 19.* saith, That the Canon of the Synod of *Neocæsaria*, held in the year 315. Determined, that a Woman with Child might be baptized, because the Baptism reached not the fruit of the womb; because in the Confession made in Baptism, each ones free choice is shewed: From which Canon, saith he, *Balsamon* and *Zonaras* do infer, That an Infant cannot be baptized, because it hath no power to confess or chuse the Divine Baptism. Grotius.

Dr. Taylor, upon mentioning this Canon, p. 238. saith, It speaks Reason, and it intimates a practice, which was absolutely universal in the Church, of interrogating the Catechumens concerning the *Articles* of their Creed, which is one Argument, that either they did not admit
Infants

Infants to Baptism, or that they did prevaricate egregiously in asking questions of them, who themselves knew were not capable of giving answers.

And in farther assurance and confirmation of this great truth, you have most remarkable Instances of several of the most eminent persons of this Century, that were not baptized till aged, though the Off-spring of believing Parents, viz. Basil, Gregory Nazianzen, Ambrose, Chrysostome, Jerom, Austin, Pectarius, Constantine, Theodosius, &c. And for proof whereof, take the following Authorities.

Basil baptized aged

Osiander, Cent. 4. l. 3. c. 42. p. 371. saith, *That Basil the great, Bishop of Cæsarea, the Son of Basil Bishop of Nicene, and his Wife Eumele, whose Grandfather was a Martyr, under the persecution of Maximinus, was tenderly educated like a second Timothy under his gracious Mother, became a learned man, and a great Preacher, and after baptized in Jordan by Maximinus the Bishop, as he saith, is declared by Vincentinus in speculo: and for which Story he also quotes Socrates, l. 4. c. 26. Sozom. l. 6. c. 34. Magd. cent. 4. c. 10. p. 939.*

Gregory Nazianzen baptized after 20 years old.

Osiander, Cent. 4. l. 3. c. 43. p. 380. tells us, *That Gregory Nazianzen was the Son of Gregory Bishop of Nazianzen, by his Wife Nonna, a very pious holy Woman, and instructed this her Son, as Hannah of old did Samuel, who in the 20th year of his Age was baptized.*

Constantine baptized aged.

Hugo Grotius, Annot. in Mat. 19. 14. saith, *It was no small Evidence that Baptism of Infants many hundred years was not ordinary in the Greek Church; because not only Constantine the great,*

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the Son of Helena, a zealous Christian, was not baptized till aged. But also Gregory Nazianzen, who was the Son of a Christian Bishop, and brought up long by him, was not baptized till he came to years; as is, saith he, related in his Life.

Paulinus in vita Ambrosii, saith, That Ambrose, born of Christian Parents, his Father's Name was Ambrose, and his Mother's Marcelina, remained instructed in the Faith, unbaptized, till he was chosen Bishop of Milan, at which time he received Baptism.

Ambrose
baptized
after Bish.
of Milan.

Hugo Grotius farther, upon Mat. 19. tells us, That Chrysostome was born of Christian Parents, and educated by Miletius a Bishop, was not baptized till past 21 years; who adds farther, That many of the Greeks in every age unto this day, do keep the custom of deferring the Baptism of little ones, till they could themselves make a Confession of their Faith.

Chrysost.
baptized
at 21.

Erasmus in Vita Hieronymi, testifies, That Jerom, born in the City of Strydon of Christian Parents, and brought up in the Christian Religion, was baptized at Rome in the 30th year of his age.

Jerom bap-
tized in
his 30th
year.

Walafridus Strabo, who lived about 840. in his Book De Reb. Eccl. cap. 26. saith, That in the first times the Grace of Baptism was wont to be given to them only who were come to that integrity of mind and body, that they could know and understand what profit was to be gotten by Baptism, what was to be confessed and believed, what lastly was to be observed by them that are new-born in Christ, and confirms it by Austin's own Confession of himself, continuing a Catechumenus

Austin
baptized
about the
30th. year
of his age.

Catechumenus, long afore baptized: But afterwards Christians understanding Original sin, lest their Children should perish without any means of Grace, had them, he saith, baptized, by the Decree of the Council of Africa; and then adds, how Godfathers and Godmothers were invented, and the superstitious and impious consequent of it, &c.

Naucletus Generat. 14. An. 391. saith, *Agathin* the Son of the virtuous *Monica*, being instructed in the Faith, was baptized when he was about 30 years of age.

Vossius De Baptismo, p. 106. saith, *Theodorus Nectarius* was made Bishop of Constantinople before he was baptized.

Theodosius
baptized
aged.

Historia Tripartita, l. 1. affirmeth, *Theodosius* the Emperor, born in Spain, his Parents being both Christians, was even from his youth instructed and educated in the Faith; when falling sick at *Theffalonica*, was by *Achalis* baptized, and thereupon, recovered of his sickness.

Monsieur Daille, the learned French man, a great searcher into Antiquity, in his Book called *The Use of the Fathers*, saith, In ancient times they often deferred the Baptism of Infants; as appeareth by the History of *Constantine the Great*, *Constantinus*, *Theodosius*, *Valentinian*, *Gratian*, and in *St. Ambrose*, and also by the Orations of *Greg. Nazianzen*, and *St. Basil*, on this Subject; and some of the Fathers have been of opinion, that it is fit it should be deferred: but whence is it, saith he, that the very mentioning hereof is scarce to be endured at this day? lib. 2. p. 149.

Dr.

Dr. Field, on the Church, p. 729. saith, *D. Field*, That very many that were born of Christian Parents, besides those that were converted from Paganism, put off their Baptism for a long time, insomuch that many were made Bishops before they were baptized.

Beatus Rhenanus, in Annot. sup. Tert. saith, *B. Rhen.* That the old Custom was, that those that were come to their full growth, were baptized with the Bath of Regeneration; which Custom, saith he, was observed till the time of Charles the Great, and Lodowick, Emperors; as by the Statutes by them established, appeared, &c.

Mr. Den. Mr. Den, besides the former Instances of the Children of Christian Parents not baptized till aged, adds, *Pancratius, Pontius, Nazarius, Tecla, Luigerus, and Erasma Tusca, Monica Austin's Mother, and the three Sons of Leonilla.*

Dr. Jer. Taylor in his Lib. Proph. p. 239. *D. Taylor* affirms out of an Antiquity, That the Parents of Austin, Jerom, and Ambrose, although Christians, did not baptize their Children till they were thirty years of age; and that it will be very considerable, in the example, and of great efficacy for destroying the supposed necessity of derivation of Infants-Baptism from the Apostles.

Dr. Barlow, now Dr. of the Chair at Ox. *D. Barl.* ford, a person of great Learning and Eminency, Letter. hath these words in a Letter I have seen in Print, viz. I do believe and know, that there is neither Precept nor Example in Scripture for Pede-Baptism, nor any just evidence for it for above 200 years after Christ; that Tertullian condemns it as an unwarrantable Custom, and Nazianzen

anzen a good while after him, dislikes it too sure I am, that in the primitive times they were Catechumeni, then Illuminati or Baptizati; and that, not only Pagans, and Children of Pagans converted, but Children of Christian Parents.

The Truth is, I do believe Pædo-Baptism, how, or by whom, I know not, came into the world in the second Century, and in the third and fourth, began to be practised; though not generally, and defended, as lawful, from the Text grossly miss-understood, John 3. 5. Upon the like gross mistake of John 6. 53. they did for many Centuries, both in the Greek and Latin Church, communicate Infants, and give them the Lord's Supper; and I do confess, they might do both as well as either: But although they baptized some Infants, and thought it lawful to do; yet Austin was the first that ever said it was necessary: and farther saith,

I have read what my learned and worthy Friends Dr. Hamond, Mr. Baxter, and others say in defence of it, and I confess I wonder not a little, that men of such great parts should say so much to so little purpose; for I have not as yet seen any thing like an Argument for it. Thus far Dr. Barlow.

CENTURY V.

Believers Baptism was asserted in this Age; and the grounds thereof, by many of the Learned Writers; whereof you have the following Instances.

Chrysostome saith, *That the time of Grace or Conversion was the only fit time for Baptism, which, he saith, was the season in which the three thousand in Acts 2. And others afterwards were baptized.* Chrysost.

And again, *In Baptism the principal thing to be look'd after, is the Spirit by which the Water is made effectual; for, saith he, in the Apostles time the Baptism of Water, and the Baptism of the Spirit were different things, and done at different times, Magd. Cent. 5. p. 363.*

And again, *As Isaac was brought forth by the Word of Promise; so must we be born by the Word of God; which only makes Baptism powerful and effectual, 364.*

Austin himself, in his Book *De Fide & bon. oper. cap. 6.* saith, *That none without due Examination, both as to Doctrine, and Conversation, ought to be admitted to Baptism, Cent. 5. p. 654.* Austin.

And again, *That no ignorant or scandalous Person ought by any means, without due Instruction and fruits of Repentance, to be admitted to Baptism, p. 654, 655.*

Austin's Creed, and Chrysostome's Creed also, were calculated for the Catechumeni, for their better instruction before Baptism, pag. 655.

The Names and Qualities of several Adult persons that were baptized in this Age, are inserted, p. 655.

Synesius. *Synesius Syrenenius* was baptized upon profession of Faith, by *Theophilus*, and then made Bishop of *Tolomeus*.

Twick Chron. p. 402. *Dutch Martyrol.* cent. 4.

Cyrillus Alexandrinus, lib. 7. *contra Julianum*, saith, When we lay aside the darkness of our mind, and leave the Devices of Satan, and wholly quit his Service, we declare thereby our Faith and meetness for Baptism. *Dutch Martyrol.* cent. 4.

Fausstus Regiensis a Bishop of *France*, taught in this Age, that the will and desire of the party that comes to Baptism is necessarily required. *Merning.* p. 425.

Evagr. *Evagrius* saith, That they that have been instructed and enlightened in the Word of God were the proper Subjects of Baptism. *Merning.* p. 421.

Fulgentius. *Fulgentius* saith, That none can be saved but the penitent Converts, who after Faith, receive Baptism.

Viccomes, lib. 3. c. 3. ex *Fulgentio*.

CENTURY VI.

IN this Age, the Adult, upon profession of Faith, were baptized.

Gregory, l. 4. c. 26. saith, That a Sermon ^{Gregory.} was used to be preached to those that were to be baptized, and that the Pumps of the Devil were used to be renounced before Baptism; and that the hearts of Believers are, through Grace, cleansed thereby.

Gregory, In Baptism, the Elect receive the Gift of the Spirit, whereby also their understandings are enlightened in the Scriptures, and that by Faith in Baptism all sins are relaxed, Cent. 6. p. 226, 227.

Cassiodorus calls Baptism The Divine Fountain, wherein the Faithful have the new Creature brought forth, Cent. 6. p. 226. ^{Cassiodorus.}

Olympiodorus saith, Our Spiritual Life is one and the same, effected with our Spiritual death; for they who are born, are buried with Christ in Baptism, p. 226.

The Council of Agathen Decreed, That ^{C. Agathen.} the Articles of Faith be first preached to the persons to be baptized, before their Baptism Vicecomes, out of the History of Baptism, p. 482.

Brac. C. **T**He Bracaren's Council in Spain, decreed, That no Adult person, but such who had been well instructed, and Catechised, and duly examined, should be baptized. Cent. 7. 146.

C. Const. The Sixth Council of Constance ordained, That none should receive Baptism without rehearsing the Creed, and Lord's Prayer, 146.

C. of Tol. The Council of Toletanus, in the Fifth Chapter, saith, That by being dip't into Water, we do, as it were, descend into Hell; and by rising up out of the Water, we do witness a Resurrection.

Paulinus baptized in the River Trent in England, a great number both of men and women at Noon-day, Bead. l. 2. c. 16. cent. 7. 145.

In Egypt the Christians departed from the practice of Rome in Baptism, placing it upon Apostolical Foundation, viz. That Faith should first be taught before Baptism, Vicecomes, 2. 2. c. 3.

CENTURY VIII.

BEde saith, That men were first to be instructed into the knowledge of the Truth, then to be baptized, as Christ hath taught; because without Faith it was impossible to please God, Cent. 8. p. 220.

And again, As the body is visibly cleansed by Water, so the soul of the faithful is invisibly cleansed by Baptism.

And again, Only that kind of Baptism where the Spirit of the Lord regenerates, is effectual, 223.

And again, If the Word or Water be wanting, it is no Baptism, p. 218.

And

And again, upon John 3. *All those that came to the Apostles to be baptized, were instructed and taught concerning the Sacrament of Baptism, then they received the holy administration thereof.*

Haimo in Postil. upon Mat. 28. *Go and Haimo, teach all Nations, Baptizing them, &c. fol. 278. In this place, saith he, is set down a Rule how to baptize; that is, that Teaching should go before Baptism; for he saith, Teach all Nations, and then he saith, Baptize them: for he that is to be baptized, must be first instructed, that he first learn to believe that which in Baptism he shall receive; for as Faith without works is dead, so works, when they are not of Faith, are nothing worth.*

The Council of Paris, in the time of Ludo. C. Paris. Pius, decreed, chap. 6. *That none be admitted to Baptism, but those that were instructed in the Mysteries of Faith.*

In the Council of Laodicea, Tit. 46. It was C. Laod. decreed, *That those that will come to Baptism, ought first to be instructed in the Faith, and to make a Confession thereof.*

CENTURY IX.

Rabanus, cap. 4. saith, *That the Catechism* Rabanus *which is the Doctrine of Faith, must go before Baptism; to the intent that he that is to be baptized, may first learn the mysteries of Faith. And farther, he saith, The Lord Christ anointed the eyes of him that was born blind, with Clay made of Spittle, before he sent him to the Water of Shiloah, to signifie; that he that is to*

he baptized, must first be instructed in the Faith concerning the Incarnation of Christ; when he doth believe, then he is to be admitted to Baptism to the intent that he may know what the Grace which he receiveth in Baptism, and whom, he afterwards in duty ought, and is bound to serve.

Albinus.

Albinus saith, Three things are visible in Baptism, viz. The Body, the Water, and the Administrator; and three things are invisible, the Soul, Faith, and the Spirit of God, which being all joyed by the Word, they are effectual in that Sacrament, Cent. 8. p. 225.

Damasc.

Damascenus. We are buried with the Lord in Baptism, as saith the Apostle, p. 220.

Raphan.

Raphan again saith, That the Adult were first to be instructed in the Faith, and duly examined before they were baptized: And that Noah and his Family were saved by Wood and Water, so the faithful are saved by Baptism, and the Cross, cent. 8. p. 144.

Remig.

Remigius saith, That Faith is the principal thing in Baptism; for without it, it is impossible to please God, p. 145.

Walafr.
Strabo.

Walafrid Strabo, who lived about 840. In his Book De Reb. Eccl. c. 26. saith, That in the first times, the Grace of Baptism was wont to be given to them only, who were come to that integrity of mind and body, that they could know and understand what profit was to be gotten by Baptism; what is to be confessed and believed; what lastly, is to be observed by them that are new-born in Christ: and confirms it by Austin's own Confession of himself, continuing a Catechumen long before Baptism. But afterwards, understanding Original sin, and lest their Children should

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should perish without any means of Grace, had them, he saith, baptized according to the Council of Africa, &c.

CENTURY X.

Ausebertus saith, That the Faithful are Ausleber, born not of blood, but of God; viz. of the Word of God preached; and of the Baptism of God duly administred; by which Sacraments, saith he, God's Children are begotten. Cent. 10. p. 186.

Smaragdo, on Mat. 28. First, men are to be taught in the Faith; then after, to be baptized therein; for it is not enough that the body is baptized, but that the Soul first by Faith receive the truth thereof, p. 187. Smarag.

Theophilact saith, Whoever are truly baptized into Christ, have put on Christ, p. 189. Theoph.

CENTURY XI.

Anselm saith, That Believers are baptized into the death of Christ, that believing his Death, and conforming thereto, may as dying with him, live also with him. Cent. 11. p. 169. Anselm.

And again, The Baptism of Christ is the washing in Water into the Word of Life; take away either Water or Word, Baptism ceaseth, p. 116.

And again, Whoever is baptized, hath Heaven opened to him, and knows God is there above ready to receive him; which, as by the Steps of a Ladder, he must from his Baptism ascend to

him; for as Solomon saith, *The way of Life is above to the Wise*, p. 160, 170.

Algerus.

*Algerus saith, As water extinguisheth, clean-
eth, and whiteneth above other Liquors; so
Baptismal Water fleshly lusts are quenched, Sin
both Original and Actnal, is washed away, and
white Innocency thereby begotten; and so while
the Image of the heavenly Father is reformed
the Sons of Adoption are begotten.*

Buchar-
dus.

*Buchardus Wormatiensis saith, That Repen-
ance and Faith must precede Baptism, in his first
Book De Sacrament.*

Ado.

*Ado. Treuerensis saith, That Faith and Re-
pentance must go before Baptism. Vicecom. l. 3.
c. 12.*

Ivo.

*Ivo writes, That those that come to Baptism
ought first publickly to acknowledge their
Faith.*

*Medin. de Fide, out of the Dutch Mar-
tyrol. cent. 10.*

Walden-
ses.

*It appears, That in this Age the Baptism of
Believers was asserted and practised by the
Waldenses and Albigenes.*

*Twisk Chron. lib. 11. upon the year 1100
p. 423.*

Bernig.

*The Learned Bernigarius and his Followers
were great Asserters of Baptism after Faith.
Thuanus in his Preface to his History. And
that many of them did witness the same
Blood.*

*Abraham Melin, l. 2. fol. 395, col. 3.
Saxon Chron. Anno 1135. out of the
Dutch Martyrol. upon cent. 11.*

Peter
Bruis.

*Peter Bruis, a Learned man in Tholouse in
France, and his Followers not a few, were great
Asserters*

Asserters and Practisers of Baptism after Faith and Repentance.

Dutch Martyrol. cent. 11. out of *Cent. Magd.* cent. 11. Where these Doctrines are exprest at large.

CENTURY XII.

Rupertus saith, That they who do believe, Rupertus and make confession thereof, are to be baptized, cent. 12. p. 597.

And again, in his fourth Book of Divine Offices, c. 18. saith, That in former times the Custom of the Primitive Churches was, that they administered not the Sacrament of Regeneration, but only at the Feast of Easter, and Pentecost; and all the Children of the Church, which throughout the whole year, through the Word were moved, when Easter came, gave up their Names, and were the following dayes, till Pentecost, instructed in the Rules of Faith, rehearsing the same, and by their Baptism, and dying thus with Christ, rose again with him.

Johannes Bohemius, lib. 2. De Gent. Mori Bohemibus. It was in times past, saith he, the Custom us. to administer Baptism only to those that were instructed in the Faith, and seven times in the Week before Easter and Pentecost, Catechised: But afterwards, when it was thought and adjudged needful to Eccepal Life, to be baptized; It was ordaiued, that new-born Children should be baptized, and Godfathers were appointed, who should make Confession, and renounce the Devil on their behalf.

Rupertus again saith, That many who are baptized Rupertus
sized

sed with water, are not renewed in the Spirit of their minds, have not put off the old man, and his deeds, as if he was drowned in the Water, and the new man really put on, in his third Book upon the second of John.

And again, That the visible Baptism of water we may confer, but that in which the virtue of Baptism doth consist, we cannot, p. 598.

P. Lumb. Peter Lombard saith, That the reason why Baptism was instituted, was, that the mind might be changed, that the man, who by sin was made old, by Grace might be renewed. And that Believers, who are baptized in Faith, receive both the Sacrament, and the thing; but they who have not Faith, may receive the Sacrament, but not the thing intended in the Sacrament, p. 529.

Albert. Albertus Magnus saith, That the Laver of
Magnus. Regeneration is not proper; but to the Illuminated and Called, who can draw virtue from the Death and Resurrection of Christ. Cent. 13. p. 413.

And again, That Baptism is Christ's Seal, wherewith he seals Believers; and that where Regeneration is, there the sanctifying power of the Spirit operates with the Water, p. 414.

And again, That Baptism works to Salvation in those that are Regenerate, but not in those

Th. Aq. that are not regenerate, p. 425.

Thomas Aquinas saith, That in Baptism, God works inwardly, as he dispenseth outwardly; there is not only a consignation of the Soul, but the Body; because the whole man, by Baptism is dedicated to God; for by Baptism we die to the life of sin, and begin to live a new life of Grace, p. 424.

And

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25

And again, *In Baptism there is a fourfold purification, viz. by the Word, by the Spirit, by the Blood of Christ, and by Baptismal Grace, viz. Repentance, Faith, and Mortification fetcht from Christ's Death, p. 425.*

Alexander, Bonaventure, Egidius, and other Learned men of this Age, spake also after the same manner, in justification of Believers Baptism.

The Followers of *Peter Bruis* and *Henricus*, or old *Waldenses*, did very much *encrease* about this time, insomuch as there were very few in *Provence, Alby, Languedock, Gascoyne*, that did not cleave to their Doctrine; although Pope Jo. the third did violently oppose them.

Petro-Bru
sians and
Henricans

Twisk Chron. l. 13. p. 528. Nich. Gill, Chron. p. 286. Guil. Merul. p. 798.

That the *Waldensian* Sect did so multiply in *Waldenses Italy and Lumbardy*, that their Itinerant Preachers (whereof they had many, whom they sent into most Countries) could, in their Travels from *France to Milain*, lodge every night at one of their Friends houses.

great en-
crease.

Twisk Chron. l. 13. p. 546. Hen. Box-born, fol. 25.

That the *Waldensian* Doctrine did so encrease that through *Lumbardy* it spread it self into *Sicilia*, as the Edicts of the Emperor *Frederick the Second* do make appear.

Twisk Chron. l. 13. p. 605. Jo. Crispin. Hist. fol. 314. Merul. p. 843.

CENT.

CENTURY XIII.

THough the *Magdeburg*. History reach no further than the 13th Century ; yet we do find out of very Authentick History, that the Profession and Practice of Believers Baptism did successively continue downwards through the rest of the Centuries.

The *Waldensian* Faith did so spread in point of baptizing Believers after Faith, that it filled *Poland*, *Lumbardy*, *Germany*, and *Holland* therewith ; as you will find in the *Bib. Patrum*, tom. 15. p. 300. *Sleidan. Comment. Meruing.* upon cent. 14. p. 737. & *Montanus*, p. 86.

Dulcinus One *Dulcinus*, and his Followers were great Asserters of this Doctrine.

Twisk Chron. l. 14. p. 646.

Many Friars. Pope *Jo.* the 22th, did accuse several *Friars* for their Apostasie from the *Romish* Faith, and cleaving to that of the *Waldensian*. *Ab. Melin. fol. 486.*

The *Waldensian* Faith was much spread in *Poland* and *Bohemia*, as appears by the Inquirers of *K. John*.

Flac. Illyricus. Catalog. Test. Verit. l. 16.
Tit. de Waldensibus. Fa. Meruing. p. 609.
 And by the Bulls of Pope *Urban*, *Bzov. Annals, Anno 1365. Act. 8.*

Jo. Wickliffe. *Ab. Melinus* doth testifie, That *John Wickliffe* doth deny Baptism to be of force to take away Original Sin (as the Popes had enjoined it). *A. Melin. fol. 494.*

Twisk

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Twisk saith, That *Wickliffe's* Doctrine did *J. Hus.* spread in *Bohemia*, by his Scholar, *John Hus*, and that it was agreeable with that of the *Waldenses*.

Twisk Chron. l. 14. p. 720. & *Jo. Crispin.* fol. 354. *Ab. Mel.* p. 497.

John Tyllins, In his Chron. saith, In the year 1372. that the Sect called *Turlupins* or *Turlupins.* *Waldenses* did abound. *Ab. Mel.* p. 497.

Vignier, the Famous French Historian, saith, That the Sect of the *Waldenses* were in this Age persecuted, and their Books burnt by the Inquisitors of *Paris.* *Vig. Eccles. Hist. An.* 1373.

There is mention also made of them upon In *Saxo-* the *Baltick* Sea, and in *Saxony.* *Mat. Flac. ny.* *Her. Car. Test. Ver. l. 15. p. 18. Tit. De Waldensibus.*

Jacob Merningus saith, That he had in his Old Con- hand, in the German Tongue, a Confession^{session of} of Faith of the *Waldenses* in *Bohemia*, asserting, that in the beginning of Christianity, there was no baptizing of Children; and that their Forofathers practised no such thing; as, say they, *Johannes Bohemius* writes, in his Second Book, *De Gent. Moribus.*

Merningus, Hist. of Baptism, part 2. p. 738.

CENTURY XIV.

Bishop of
Meyland

C Arolus Bishop of Meyland, did exhort the Ministers under his Charge, That first they should teach in the Faith, and that only upon Confession of Faith, and a good conversation, they should administer Baptism.

Merning. p. 740. *Viccom.* l. 5. c. 45.

Viccomes doth also testifie, That Barnabas, when he first baptized in Meyland, did it in running water.

Viccom. l. 1. c. 4. Merning. p. 741.

That Bohemia did abound with Anabaptists, so called in this Century; as *Sebastus Frank*, Chron. of Romish Heretick. p. 121.

The Con-
fession of
the Thabo-
rites in
Bohemia.

The Confession of the Thaborites, delivered to Mr. *Rekenzhan*, at Prague in Bohemia, 1437, doth, concerning the Point of Baptism, affirm, in these Words, viz. That we do from our hearts acknowledge, That the Sacrament of Baptism is a washing which is performed with water, which according to Christ's words, doth hold out the washing of the Soul from sin, according both to Christ's Precept and Practice: for in his Commission to his Disciples, Mat. 28. he saith, Go, and teach, and baptize; whereof he had before given an example by his own practice, being baptized in Jordan. Merning. Hist. of Baptism, p. 743, 744. B. Lyd. Wald. p. 10, 11.

CENTURY XV.

IN these Centuries were great Contests in Germany betwixt the Baptists or old Waldensian Sect, and those of the Spirituality, so called; which very much occasioned the spreading and encrease of that Doctrine of baptizing Believers, more than ever before.

Merningus, p. 772.

Twisk saith; That in the year 1507. the Waldenses were much spread in Hungary.

Twisk Chron. p. 930.

The Waldenses, in the Confession of their Faith to *Fran. I.* King of France, in the year 1521. do assert the baptizing of Believers after Faith, renouncing that of Childrens-Baptism.

Montanus, Impress. 2. p. 90.

Balthazar Lydius testifies, That in *Thessalonica* in Greece, were several Churches supposed to continue successively from the Apostles times, directly agreeing with the Faith of the Waldenses.

Balth. Lydius, in his third Treatise of the Waldenses. And *Dutch Martyrol.* l. 1.

p. 4. out of a Book called the Spectacles; by *J. S.*

Merningus doth also testifie, That two persons were sent from the Churches in *Thessalonica*, to find some of the same Faith with themselves; and that coming into *Switzerland*, they were taken Prisoners, and put into the Castle of *Passaw*; who did testifie to many credible persons, That they had in their Custody the Original

ginal of Paul's Epistles, that he sent to them.
 Merningus, Hist. of Bapt. p. 739.

Viccomes doth assert out of Nicephorus,
 That they in Thessalonica, did Baptize after
 Profession of Faith.

CENTURY XVI.

Jacob de
 Roor.

Jacob de Roor, a Prisoner at Bridges in Flan-
 d, owned only that Baptism that Christ command-
 ed after Teaching and Believing, and which the
 Apostles did also practise: And which, saith he,
 must needs be after believing; because it is for
 the burying of sin, the Bath of Regeneration, the
 Covenant of a Christian Life, to the putting on
 the body of Christ, and planting into the true
 Olive-Tree Christ Jesus, and for the right en-
 trance into the spiritual Ark, whereof Christ Je-
 sus is the builder.

Dutch Martyrol. p. 15. of l. 2. 1572.

L. Vives.

Ludovicus Vives saith, That they continued
 to baptize the Adult even in Italy, in his days,
 in his Comment upon August. l. 1. c. 26.

Bellarmin.

And Bellarmine himself, tells us, in his Book
 De bon. Operib. l. 2. c. 17. That amongst the
 Lutherans the custom of baptizing the Catechu-
 mens, and absolving the Penitent at Easter, is
 abolished; whereas amongst the Catholicks, (but
 especially in the City of Rome) there is no year,
 wherein multitudes are not baptized; whereby
 a Relick and footstep of Truth may appear in
 Rome it self.

Grotius.

Grotius saith, That in every Age many of the
 Greeks, unto this day, keep the Custom of de-
 ferring the Baptism to little ones, till they could
 them.

themselves make a Confession of their Faith; and the Armenians are confest by Heylin in his Microcol. p. 573. to defer Baptism of Children till they be of grown years.

Zwinglius, in his Book of Articles, Art. 18. Zwingl. In the old time, saith he, the Children were openly instructed; who when they came to understanding, were called Catechumens, that is, such as are instructed in the Word of Salvation; and when they had imprinted the Faith in their hearts, and made confession thereof with their mouths, they were admitted to Baptism; and this Custom, saith he, of teaching, I wish it were in use in our time.

Luther, In times past it was thus, saith he, Luther. That the Sacrament of Baptism was administred to none, except it were to those that acknowledged and confessed their Faith, and knew how to rehearse the same.

Bullinger, in his House-Book, Serm. 48. Bulling. upon these words, God hath not sent me to baptize, but preach the Gospel, saith, This must not slightly be understood, as if he were not sent to baptize at all; but that teaching should go before Baptism: for the Lord commanded his Apostles both to preach, and also to administer the Sacraments, Mat. 28. 19, 20.

Erasmus paraphraeth thus upon those words in Mat. 28. 16, 20. Erasmus. When you have taught them the Word of God, if they then believe, and receive it, if they begin to repent themselves of their former life, and are ready and willing to embrace the Doctrine of the Gospel, then let them be baptized with Water in the Name of the Father, Son, and Holy Ghost, that they may
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be marked with his Mark, and written among the number of those which trust, that are through the merits of his death freed and washed from their sins, and received to be Children of God.

L. Vives. *Ludovicus Vives*, in his Comment aforesaid, l. 1. c. 27. None, saith he, were baptized of old, but those that are of Age, who do not only understand what the Mystery of the Water meant, but desired the same, the perfect Image whereof we have yet in our Infants-Baptism; for it is ask'd of the Infant, Wilt thou be baptized? For whom the Sureties answer, I will.

Melanct. *Melancton*, upon 1 Cor. 11. In times past saith he, those in the Church that had repented them, were baptized, and was instead of an Absolution; wherefore Repentance must not be separate from Baptism; for Baptism is a Sacramental sign of Repentance.

Beza. *Beza*, upon 1 Cor. 7. 14. saith, That to permit all Children to be baptized, was unbecom of in the primitive Church; whereas everyone ought to be instructed in the Faith, before he were admitted to Baptism.

Bucer. *Bucer*, In his Book entituled, *The Growth of the Church, and Cause*, saith, That in the Congregation of God, Confession of sins is alwayes first, the which in times past, went before Baptism; for commonly Children were baptized when they came to their understanding; and that in the beginning of the Church, no man was baptized and received into the Congregation, but those that through hearing the Word, wholly gave over, and submitted themselves to Christ.

Chamier. *Chamier*, Tom. 4. l. 5. c. 15. Ser. 9. saith, Who seeth not that the Custom of the Scratching

the baptized, was not in that time, when scarce the thousandth person was baptized before he came to age, and was diligently exercised in Catechism.

Dr. Hamond, in his Cat. lib. 1. c. 3. p. 23. Dr. Hamond saith, *That all men were instructed in the Fundamentals of Faith anciently, before they were permitted to be baptized.*

Dr. Field, on the Church, p. 729. saith, D. Feild *That very many that were born of Christian Parents, besides those that were converted from Paganism, put off their Baptism for a long time; in so much that many were made Bishops before they were baptized.*

The Doctrine of the Church of England Ch. Cat. held forth in their publick Catechism, gives testimony to this Truth; where it is asserted, *That Repentance whereby we forsake sin, and Faith, whereby we stedfastly believe the Promises, are required in every one that is to be baptized, confessing also that Children can neither repent nor believe.* Which, though they would save, by saying, they do both by their Sureties; upon which Invention, they lay the stress of the whole: for if there be no warranty for Sureties in the Case, they have in these few words given up the Controversie. *For they grant, That Faith and Repentance are requisite to qualify to Baptism; and ingenuously acknowledge, that Children are not capable of either; but that they do repent and believe by their Sureties: which how consonant to Reason, Rule, and Righteousness, let all the upright judge; and concerning which Practice, take the judgment of Dr. Taylor, Bishop of Down, p. 239. of his Lib. of Proph.* G 2 I

I know, saith he, God might, if he would have appointed Godfathers to give answer in behalf of Children, and to be Fiduciors for them; but we cannot find any authority or ground that he hath; and if he had, that it is to be supposed he would have given them Commission to have transacted the solemnity with better Circumstances, and given Answers with more truth; for the Question is ask'd of believing in the present, and if the Godfathers answer in the name of the Child, I do believe, it is notorious, they speak false and ridiculous; for the Infant is not capable of believing; and if he were, he were also capable of dissenting; and how then do they know his mind? and therefore, saith he, Tertullian, and Gregory Nazianzen gave advice, that the Baptism of Infants should be deferred till they could give an account of their own Faith.

How this Invention of Gossips came in, and by what Pope it was instituted, and how they were required in the Baptism of Bells and Churches, as well as Infants, you will hear farther in the other Historical Part. We shall now conclude this Chapter with that wonderful Testimony given by Mr. Baxter, in his 20th Argument to Mr. Blake, in these Words;

M. Baxt. Here note (saith he) speaking of the Eunuch's not being admitted to Baptism, till he made a profession of his Faith, first, that Baptism, when received, is the Seal of our Faith, (how much soever denied by Mr. Blake) as it is the Seal of God's Promise: Secondly, That the constant

order is, That Baptism follow Faith: Thirdly, That it is no better than an impious prophanation of it, if it go without Faith; That is first, if the Party seek it without the presence of Faith, secondly, if the Pastor administer it without the profession of Faith.

Thus you see by plentiful Evidence, that the Lord hath not left himself without witness hereto, from men, and that in several Ages, not only before, but since the Antichristian Darkness took place; but that which is most to be admired and adored in this Providence, is, that much of this blessed Testimony for Truth, hath proceeded from the Pens of some of its chiefest Adversaries, whereby the Wisdom and Power of God hath much appeared, who can not only out of the mouths of Babes and Sucklings, but out of the very mouths of Enemies also, create and perfect his own praise; and make even their own Tongues to fall upon themselves; for what is esteemed better evidence and testimony amongst men, than the Confession of Parties themselves?

But it may be Objected, That however you may improve many of these sayings of the Pædobaptists to justify your way, and condemn theirs; yet they have another meaning, which will well enough reconcile such Principles to their practice of baptizing Infants, and whereby you will be found mistaken in the supposed advantage; for is it to be thought possible that such pious, wise, and learned men, should so

positively contradict themselves, as you seem to make them do?

Answer.

To which I answer, That whatever their meaning may be, yet their Words and Reasons appear substantial *Arguments* for the *Baptists*, and full and clear Evidence against themselves; for is not the Commission it self fully owned, the Order of it, and Practice upon it, *viz.* That persons ought first to be taught in the Faith, before they are to be baptized into the same; and that none in the Apostles times, and for some Ages after, were otherwise baptized; and that it is ridiculous, yea prophane, for any otherwise to practise; and that there was neither Precept nor Example for the baptizing of Infants, who, as confess, are so incapable either of themselves, or any for them, to answer the great ends thereof, but owned to be a practice taken up, and enjoyned several Ages after, as many of the fore-cited Pædo-baptists, both Papists and Protestants, have confessed, and will more fully and particularly appear in the next Part. And what is, or can be said more by the Baptists themselves, in confirmation of their Way and Practice.

Thus we have dispatch'd the First Part, and may it not now be recommended to the Conscience of the Impartial Unprejudiced Reader, whether this first Assertion [*viz. That Believers Baptism is only to be esteemed Christ's Ordinance of Baptism*]

not substantially made good, not only from
clear and undeniable Scripture and Reason;
but from most pregnant Authorities of
Learned men, and most of them Parties them-
selves.

End of the First Part.

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Infants=

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W H E R E I N

That of Believers, and that of Infants,
is examined by the Scriptures; with the
History of both out of Antiquity: ma-
king it appear, that Infants Baptism was not
practiced for near 300 years after Christ, &c.

W I T H

A Reply to Mr. *Wills* in Defence of the said Treatise

A N D

A Second Reply to Mr. *Baxter* in Defence of the same.

As also

A Rejoynder to Mr. *Wills* his *Vindictæ*.

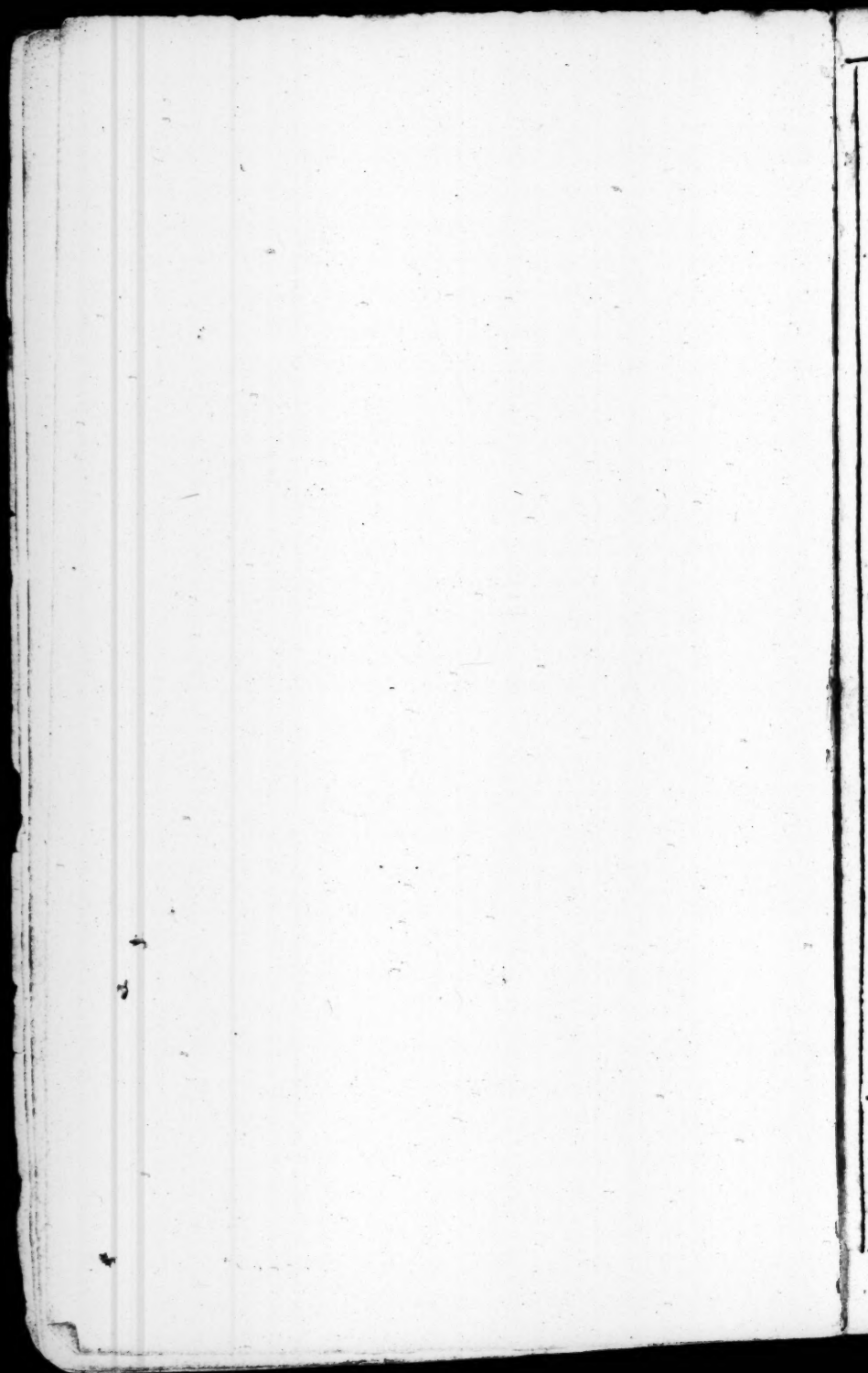
With an Answer to his Appeal.

By H. D'ANVERS.

The Baptists Answer to Mr. *Will's* his Appeal.
With H. D's Postscript.

Magna est veritas & prævalebit.

London, Printed for Francis Smith at the Elephant and
Castle near the Royal-Exchange in Corn-hill, 1675.



A
Treatise of Baptism :

WHEREIN,

That of *Believers*, and that of *Infants*, is
examined by the Scriptures.

WITH

The History of both out of *Antiquity*; making it
appear, that *Infants-Baptism* was not practised
for near Three Hundred years, nor enjoined as
necessary, till Four Hundred years after Christ :
With the Fabulous Traditions, and Erroneous
Grounds upon which it was, by the Pope's *Ca-
nons* (with *Gossips, Chrysm, Exorcism, Baptizing of
Churches and Bells, and other Popish Rites*) found-
ed. And that the Famous *Waldensian* and Old
British Churches, Lollards and Wickliffians,
and other *Christians* witnessed against it.

WITH THE

History of Christianity amongst the Ancient Bri-
tains and Waldensians.

*That Persons Baptized in Infancy, are to be Baptized after
they Believe; which is not to be esteemed Rebaptization, but
Right Baptism; Pet. Bruis, the great Waldensian Martyr.
Osiand. Cent. 12. l. 3. p. 162.*

The Second Edition with Large Additions.

By HEN. D'ANVERS.

Eph. 4. 5. *One Lord, one Faith, one Baptism.*

Act. 17. 28. *As certain also of your own Poets have said.*

London, Printed for *Fran. Smith*, at the Elephant and Capr.e
near the Royal Exchange in Cornhil, 1674.

Infants-Baptism Disproved.

The SECOND PART

*Disproves Infants-Baptism under this
Head, viz.*

That the Baptizing of Infants is no
Ordinance of Jesus Christ; which
is made good in the Seven following
Chapters.

CHAP. I.

*Wherein the Scriptures total silence about
Infants-Baptism is observed, with the
necessity of Scripture-warranty to au-
thorize every Ordinance, and that by
the Confession of Parties themselves.*

IF Infants-Baptism had been any Appoint-
ment or Ordinance of Jesus Christ, there
would have been some Precept, Command, baptizing
or Example in the Scripture to warrant the
same; but inasmuch as the Scripture is so whol-
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*No Scrip-
ture for
Infants.*

ly silent therein, there being not one *Syllable* to be found in all the *New Testament* about any such *Præctice*, it may well be concluded to be no *Ordinance* of *Jesus Christ*; for where the *Scripture* hath no *Tongue*, we ought to have no *ear*; according to that known *Maxim*; *To practise any thing in the Worship of God, as an Ordinance of his, without an Institution, ought to be esteemed Will-Worship and Idolatry.*

The Parties themselves own- ing it.

And that there is neither *Precept* nor *Example* for any such thing as *Infants-Baptism* in the *Scripture*, we have the ingenuous *Confession* of *Parties* themselves, *viz.*

Magd.

The *Magdeburgenses*, in *Cent. 1. l. 2. p. 496.* do say, That concerning the baptizing of the *Adult*, both *Jews* and *Gentiles*, we have sufficient proof from *Acts 2, 8, 10, 16, chap.* But as to the baptizing of *Infants*, they can give with no *Example* in the *Scriptures*.

Luther.

Luther, in *Pastill* saith, *Young Children* be not, nor understand the *Word of God*, out of which *Faith* cometh; and therefore if the *Commandment* be followed, *Children* ought not to be baptiz'd. And again,

In his *Epistle of Anabaptism*, saith, we cannot prove, by any place of *Scripture*, that *Children* do believe; neither do the *Scriptures* clearly and plainly, with these or the like words, say, *Baptize your Children*, for they believe; wherefore we must needs yield to those that drive us to the *Letter*, because we find it no where written.

Erasmus.

Erasmus, In his *Book of the Union of the Church*, saith, It is no where expressed in the *Apostolical writings*, that they baptiz'd *Children*. And

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Chap. 1. A Treatise of Baptism.

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And again, upon Rom. 6. Baptizing of young Infants was not in use, saith he, in S. Paul's time. And again,

In his Fourth Book, *De Ratione Conc.* saith, That they are not to be condemned, that doubt whether Childrens-Baptism was ordained by the Apostles.

Calvin, In his Fourth Book of Institutes, Calvin. c. 16, confesseth, That it is no where expressly mentioned by the Evangelists, that any one Child was by the Apostles hands baptized.

Bucer, upon Mat. saith, That Christ no Bucer. where commanded to baptize Infants.

Staphilus, In Epitome, saith, That young Staphilus Children should be baptized, is not expressed in the Holy Scripture.

Choclenz, *De Bapt. parvulorum*, saith, That Choclenz Jesus took a Child, and placed him in the midst of them: What Child was it? I think it was not a young or new-born Child, and that the same was not baptized: For Infants were not in those days baptized, but such as being come to their full growth, confessed their sins.

Melancthon. In his Treatise concerning the Melanct. Doctrine of the Anabaptists, writeth, That there is no plain Commandment in the Holy Scriptures, that Children should be baptized.

Zwinglius, In his Book of the Movers of Se- Zwingl. dition, speaking of baptizing of Children; So it is, saith he, That there is no plain words of the Scripture, whereby the same is commanded.

These latter Quotations from the German Doctors, you have in an old Dutch Author, called,

called, *A very plain and well-grounded Treatise concerning Baptism.* Englished 1618.

Mr. Rogers. Mr. Daniel Rogers, in his Treatise about Baptism, Part 29. confesseth himself to be *unconvinced by demonstration of Scripture for it.*

M. Baxter. Mr. Baxter himself, that wrote that Book called *Plain Scripture-Proof for Infants-Church-Membership and Baptism*; yet in contradiction thereto, in the same Book, p. 3. confesseth, *That Infants-Baptism is not plainly determined in the Scriptures.*

And again, In the *Defence of the principles of Love*, in the Epistle saith, *That he having had more invitation to study the Point thoroughly, and to treat of it largely, than most that are offended herein, that they must give him leave to say, that he knoweth it to be a very difficult Point.*

D. Taylor Dr. Taylor, Lib. Proph. p. 239. saith, *It is against the perpetual Analogy of Christ's Doctrine to baptize Infants; for besides that, Christ never gave any Precept to baptize them, nor ever himself, nor his Apostles (that appears) did baptize any of them: All that either he or his Apostles said concerning it, requires such previous dispositions to Baptism, of which Infants are not capable, and those are Faith and Repentance. And not to instance in those innumerable places that require Faith before Baptism, there needs no more but this one of our Blessed Saviour, He that believes, and is baptized, shall be saved; but he that believeth not, shall be condemned. Plainly thus; Faith and Baptism will bring a man*

man to Heaven; but if he hath no Faith, Baptism shall do him no good; so that if Baptism be necessary, so is Faith much more; for the want of Faith damns absolutely; it is not said so of the want of Baptism.

Thus you have it acknowledged by Adversaries themselves, that there is neither Precept, President, nor Example in Scripture for baptizing of Infants.

The necessity of Scripture-Authority to warrant every Ordinance.

And in the next place, you have it further owned, That there is a necessity for Scripture-Authority to warrant every Ordinance and Practice in Divine Worship, viz.

Luther, upon Gal. 1. 9. saith, *There ought no other Doctrine to be delivered, or heard, in the Church, besides the pure Word of God, that is, the holy Scriptures; let other Teachers and Hearers, with their Doctrines, be accursed.*

Luther.

Calvin, 1. 4. Inst. c. 8. Sermon. 8. Let this be a firm Axiom, saith he, *That nothing is to be accounted the Word and Will of God, to which place should be given in the Church, but that which is first contained in the Law and the Prophets, and after in the Apostolical Writings.*

Calvin.

Basil, in his Sermon De Fide, saith, *That it would be an Argument of Infidelity, and a most certain sign of pride, if any man should reject things written, and should introduce things not written.*

Basil.

Austin himself saith, *Detrahe Verbum, quid est Aqua nisi Aqua? Take away the Word, what is the Water but plain Water? If the Word of Institution be wanting, what doth the Element of Water signify?*

Austin.

Theophilact, Lib. 2. Paschal. *It is,* saith he, *Theoph.*
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the part of a Diabolical Spirit, to think any thing Divine, without the Authority of the Scriptures.

Tertul. *Tertul. contra Hermog.* I do adore, saith he, the fulness of the Scripture: Let Hermogenes shew that it is written; if it be not written, let him fear the woe destined to those who add or detract.

M. Ball. And Mr. Ball, very excellently to this purpose, in his Answer to the New-England Elders, p. 38, 39. saying, We must for every Ordinance look to the Institution, and neither stretch it wider, nor draw it narrower than the Lord hath made it; for he is the Institutor of the Sacraments, according to his own good pleasure; and it is our parts to learn of him, both to whom, how, and for what end the Sacraments are to be administered; in all which we must affirm nothing but what God hath taught us, and as he hath taught us.

The sixth Article of the Church of Engl. The sixth Article of the Church of England, saith very fully to this Point, That the Holy Scriptures do contain all things necessary to Salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required by any man that it should be believed as an Article of Faith, or be thought requisite and necessary to Salvation.

We shall conclude this Chapter with that Notable Observation that *Bellarmino* makes in the Case, upon the *Anabaptists* calling for plain Scripture-proof for the baptizing of Infants, from them who so exactly require it from others, and will not in any other case admit

Belarm. the omission thereof, in his Book *De Bapt.* l. 1. c. 8.

c. 8. Where he saith, *That though the Argument of the Anabaptists, from defect of Command or Example, have great force against the Lutherans, forasmuch as they use that Principle every where, viz. That the Rite which is not in Scripture, having no Command or Example there, is to be rejected. Yet is it of no force against Catholicks, who conclude that Apostolical Tradition is of no less Authority with us than the Scripture; for the Apostles spake with the same Spirit, with which they did write. But that this of baptizing of Infants, is an Apostolical Tradition, we know, whence we know the Apostolick Scripture to be the Apostolick Scripture, viz. from the Testimonies of the Ancient Church.*

The *Objection* that is usually brought under *Object.* this Head is, That there is no expresse Command or Example for Womens receiving the Lord's Supper; yet who doubts of a good ground from consequential Scripture for their so doing?

In *Answer* whereto, you'll find there is *Ans.* both Example and Command for the Practice, viz.

1. From Example, *Acts* 1. 14. Where we read, that *Mary* and other Women were gathered together, and that these Women, together with the rest of the Disciples, were all together in one place, and continued stedfastly in the Apostles Doctrine and Fellowship, and breaking of Bread and Prayers, *chap.* 2. 42, 44. It being expressly said, That all that believed were together.

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2. It appears from *Command*, 1 Cor. 11. 28. *Let a man examine himself, and so let him eat*: The Greek Word signifieth a Man or a Woman; the word is ἀνδρῶν, a word of the Common Gender, as appears, 1 Tim. 2. 4, 5. *There is one Mediator betwixt God and Man*, and Woman; there is the same word used, Gal. 3. 28. *There is neither Male nor Female, but ye are all one in Christ*. Let but as good proof appear, (from *Command* and *Example*) for Infants-Baptism, and it shall suffice.

CHAP.

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CHAP. II.

Wherein by an Historical Account of Infants-Baptism in its Rise and Establishment, viz, when, by whom, and to what ends instituted, it doth appear, that there was no Authentick Practice thereof for three hundred, nor any humane Authority enjoining it till four hundred years after Christ. Together with an Account also of its growth, and how, and by what Lying Authorities it was; with many Superstitious Rites, founded upon Apostolical Tradition; with the impious and ridiculous Fooleries added to it in every Age.

From the Learned Authorities before given, we have gained thus much; That as there was no Precept in Scripture for the baptizing of Infants, so neither was there the least Practice to be found thereof in the Apostles dayes, as so ingenuously before confessed by the *Magdeburgenses*; *Luther*, *Calvin*, *Erasmus*, *Rogers*, &c.

Secondly, That the approved Practice, and known Customs of the *Primitive Church*, was to baptize the *Adults*; as all Ages acknowledge, and only they (at least) for the first Ages, are so fully attested by *Ensebius*, *Beatus Rhenanus*;

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Lud.

Lud. Vives, Bullinger, Haimo, the Neocæsarian Council, &c.

Thirdly, That not only the *Children of Pagans* were, as the *Catechumens*, to be instructed and taught in the Faith, in order to their *Baptism*; but the *Children of the Christians* also; as those famous Instances given from the Fourth Century, by *Field, Nausler, Daille, Grotius, Walsfrid Strabo, Taylor*, and others.

Fourthly, The next thing we shall make appear is, That as there was no *Scripture-Authority* to enjoin it, so there was no *Humane-Authority* to enforce it, till above 400 years after Christ; though to justify that Injunction, *Apostolical Tradition*, to supply the want of *Scripture-Institution*, was pretended; whereof you have, by the way, this following account out of the three first Centuries.

CENTURY I.

The first pretended proof for Apostolical Tradition, is Dionysius the Areopagite.

THe first and most ancient pretended Authority that hath been urged to prove *Infants-Baptism* to be an *Apostolical Tradition*, is that of *Dionysius the Areopagite*, *Paul's* Convert at *Athens*, who flourished, as is supposed, about the 70th year of this Century. Who (as the Story tells us) after his Conversion with *Paul*, was sent by *Clement*, Bishop of *Rome*, to preach the Gospel in the West, with *Saturninus, Luciannus, Rusticus*, and others; and that his Lot was to go into *France*; where he preach'd, and wrought many Miracles, and was afterwards martyred at *Paris*: And that he wrote a multitude of Books, as enumerated by

by *Suidas*, and others; and amongst them, that Famous Piece, called his *Ecclesiastical Hierarchy*, which tells us of the several *Orders* and *Dignities* of the *Clergy*, *Rites*, *Services*, and *Sacraments* of the *Church*; and among them, acquaints us of the *baptizing* of *Infants*; which he tells us, he received from his *Prefectors*, as an ancient *Apostolical Tradition*; with the additional *Rites* belonging thereto, of *Consecration*, *Consignation*, *Confirmation*, *Chrism*, *Exorcism*; which, he affirms, were all in use in the *Apostles* time, as *Magdeburg. Cent. 1. p. 625*. Which was, they tell us, also learnedly refuted by *Erasm. &c.* especially by *Laurent. Valla*, who observes, that none of either the *Greek* or *Latin Fathers*, or *Church-Historians* do so much as mention him, or any of his Works. Neither *Ensebius*, *Origen*, *Chrysostom*, *Epiphanius*, or *Gregory*. Nor that *Jerom*; who gave a *Catalogue* of all the eminent *Writers*, takes the least notice of him; and how *ridiculous* and *contradictions* his *lying Stories* are about *Monkery* and the *Clergy*, and all the *Romish Ceremonies* about *Baptism*, that had no footing in the *World*, for several *Ages* after, and that the *Learned* in his days, supposed these Books fathered upon *Dionysius* in this Age, were done by one *Apollinaris*, several *Ages* after; as the *Magdeb. Cent. 1. p. 616*.

CENTURY II.

AS a further proof of Infants-Baptism, and the several Rites annexed thereto, we have more *Authorities fathered upon*, and pretended to be fetcht from this Second Century of which the *Magdeburg.* do give us this Account, viz.

The second proof is from *Just Martyr's Responses.*

First, The Responses fathered upon Just Martyr; the 56th whereof, Propounds the different condition of those Children who are baptized and unbaptized. And in others, affirms that *Gossips, Oyl, and Consignation, were then used in Baptism, which they renounce as spurious upon many considerations, Cent. 2. p. 111.*

P. Clem.

Secondly, That of Pope Clement's appointing Oyl in his Baptism, and also, that he in his fourth Decretal Epistle affirms, That after Baptism there should be a Consignation, viz. signing with the Sign of the Cross, and Confirmation, viz. a laying on of hands for the sevenfold Spirit.

P. Hyginus.

A third is that of Pope Hyginus his appointing of Gossips or Sureties, both in Baptism and Consecration; which Decree of Pope Hyginus we have word for word out of Gratian L. O. 1. c. 5. viz. In Catechism, Baptism, and Confirmation, let there be a Gossip if necessity require.

P. Victor.

A Fourth is that of Pope Victor, who is said to confine the Catholick Celebration of Baptism to Easter, except some urgent necessity intervene; and that they should baptize in Fonts as well as Rivers.

A Fifth is that of Pope *Pius* (who was *P. Pius*. much about *Justin's* time) his Consecrating *Baptisteries*, or *Fonts* to baptize in.

But how feigned and fabulous these are, you have at large hereafter.

CENTURY III.

IN this *Century*, we have two other famous *Testimonies*, that are much lean'd upon by all sorts to prove *Infants-Baptism* to be an *Apostolical Tradition*.

The first is that of *Origen*, who in his *Homilies* upon *Levit.* and the *Romans*, is said to affirm, *That the baptizing of Infants was a Origen's Tradition of the Apostles, and according to the usage of the Church*, cent. 3. p. 124.

The second is that of *Cyprian*, in an Epistle said to be writ to one *Fidus*, a *Priest*; who, herein is supposed to deliver it to be his, and the Opinion of 66 Bishops; *That Children should be baptized at any time* (in opposition to *Fidus* his confining it to the eighth day, after the manner of *Circumcision*); both which Authorities you have at large examined afterwards.

Tertullian in this *Century*, gave several Arguments against *Infants-Baptism*, whereof you have a particular account hereafter.

Many were the *Corruptions* about *Baptism*, *The Cor-* that in this *Age* were creeping in; as, the *ruptions* *con-* fusing *Baptism* ordinarily to be performed by a *about Bap-* *Bishop*, *Magd.* cent. 3. p. 123. *Limiting* the *tism creep-* *time* to *Easter* and *Whitsontide*, p. 129. *Al-* *ing in in* *ter-* *tering* the *Form* from *Dipping* to *Sprinkling*; *this Age.* and the place, from *Rivers* and *Fountains*, to *Baptisteries*; with divers superstitious Rites;

as, p. 125, 126. Though they tell us withal, p. 125. *That they do not find by any Authentick Testimony, that any one person was actually baptized in this manner and form this Age: where- by it may be conjectured that their Corruptions were more in the Notion than Practice, which though afterwards came all of them to be in use.*

CENT. IV.

BY the Decrees that pass'd in several Councils in this Age, viz. that of *Carthage, Neocasaria, Laodicea, &c.* holding out the necessity of *Confession* and *Profession* before Baptism, already in the former History mentioned; As also by those famous *Instances* of so many of the eminent persons of this Century, born of *Christian Parents*, that were not baptized till aged, before expressed; It doth manifestly appear, that *Infants-Baptism* was neither esteemed an *Apostolical Tradition*, nor so much as in use the greatest part of this Century, either in the *Latin* or *Greek Church*.

In the latter end of the fourth Century, Infants-Baptism practised.

It is true, towards the latter end of this Century, it is said; That in some parts of *Africa* they did baptize Children; as *Magdeburg*, cent. 4. p. 415.

And that some of the *Greek Church* did begin to approve it also.

Greg. Nazianzen (who by *Perkins* is placed 380.) is said, in his Fortieth Oration, to admit *Infants* to be baptized in case of necessity, being in danger of Death, that they may not miss, as he layes, of the Common Grace; but gives his opinion of others, that they should stay longer,

longer, that they might be instructed, and so their Minds and Bodies might be sanctified.

Jerom, that by Helvicius is placed ten years after him, 390. is said to incline to it also, after Origen and Cyprian.

Many are the Corruptions fetch'd from this Lying for-
and that former Age, and not a few of them ^{geries a-}
fathered upon Constantine in his Baptism, which ^{bout the}
they say, was done at Rome, in a Baptisterion, ^{Baptism}
by P. Sylvester, and administred with all the Ro- ^{itantine,}
mish Rites of Consecration, Consignation, Chrysm, ^{by the Pa-}
Exorcism, Albes, Rings, Donation, &c. How ^{pists.}
Constantine was first miraculously cured thereby
of his Leprosie; and the great Donation he gave
the See Apostolick, and the acknowledgment to
their Universal Bishopricks; all held forth in an
Edict, said to be writ with Constantine's own
hand, and fairly kept in the Vatican-Library,
writ in Letters of Gold, as saith Du Plessis, in
his Mystery of Iniquity; yet all a notorious
Forgery and Cheat: Constantine being baptiz-
ed at Nicomedia, and not at Rome; and not
by P. Sylvester, who was dead fifteen years
before; neither had Constantine any such Le-
prosie, or miraculous Cure, nor gave any such
Donation or Acknowledgment to the Romish
See; as you have at large evidenced by the
Magdeburg. Cent. 4. p. 568.

And concerning which Osiander saith, Cent. 4.
c. 38. Which foolish and impudent Fable is by
many Learned men refuted, viz. Marsilius, Pa-
tavinus, Laur. Valla, Cardinal Cusanus, and
Aeneas Sylvius, after Pope Pius the Se-
cond.

The working of the Mystery of Iniquity, did,

Baptis. of Churches.

as the *Magdeburgenses* tell us, strongly begin to act in many Particulars, viz. Not only in the corrupting the Rites and true form of Baptism, but by those *superstitious* and *sumptuous Ceremonies* that were used in the *Dedication, Consecration*, or Baptizing of Churches, viz. either such *Idol-Temples* that were given by the Emperors to Christian Service, or such new ones that were now erected, as, *Cent. 4. p. 76, 497, 499, 520.*

Reliques.

The *superstitious Collection and Exposure* of the *Reliques* of Saints for Adoration, p. 499.

Priest's Marriage.

The inclination to *prohibit Marriage*, as appeared by the Council of *Nice*, where it was only checkt by the famous *Paphnutius*, p. 1081.

Distinction betwixt Lay-men and Clergy-men began.

Priests appointed to marry Folks.

The distinction in point of Sanctification now made betwixt *Lay-men* and *Clergy-men*, the one reputed Spiritual, the other Carnal.

And it was in this Age, as appears by the Decrees of *P. Sylvester, Julius, and Sericinus*, that all Marriages must pass the *Benediction* of a *Priest*, and to be esteemed little less than *Sacriledge* to omit it; of which, in the former *Centuries* no mention is made, *Magd. cent. 4. c. 6. p. 482.*—and for which they quote *Gigas* and *Luitprand*.

CENTURY V.

THIS was the Age wherein *Infants-Baptism* *Infants-Baptism* did receive its *Sanction* by the Decrees of *Baptism* *Baptism* *Popes and Councils*, and as absolutely necessary, *first enjoy-* was enjoyed and imposed by *Anathema's*, *ned in the* never till then; concerning which, *Dr. Taylor*, *Militan-* in his *Lib. of Prophecy*, p. 237. gives us a true, *Council.* brief, and notable account, which you may please to receive in his own words: *And the truth of the business is* (saith he) *as there was no Command of Scripture to oblige Children to the suscription of it, so the necessity of Pædo-Baptism was not determined in the Church till the Canon that was made in the Milevitan Council, a Provincial in Africa, never till then.* I grant, saith he, it was practised in Africa before that time; and they, or some of them, thought well of it; and though that is no Argument for us to think so, yet none of them did ever pretend it to be necessary, none to have been a Precept of the Gospel. *St. Austin was the first that ever* *Austin the* *preach'd it to be necessary; and it was in his heat* *first that* *and anger against Pelagius, who had so warmed* *ever preached it* *and chafed him, that made him innovate here-* *necessary.* *in.*

This *Milevitan* or *Militan* Council was celebrated by 92 Bishops, *Anselm* the *Popes* Legate, and *Austin* presiding in the fifth year of *Arcadius*, and first of *Pope Innocentius*, in the year 402. as *Magdeburg*. Cent. 5. p. 835.

The occasion of the Council is express'd to be about the difference that had hapned betwixt *Pelagius* and *Cælestius*, *Austin*, and others, respecting

pecting Original sin, baptizing Children &c.

The Constitutions and Decrees of the said Council are at large express'd by the *Magdalen* out of the Book of *Decretals*, and among other Canons, made in this Council, we find this viz.

The Canon of the Millevitan Council about Infants-Baptism.



That it is our Will, That all that affirm that Young Childzen receive eberlasting life, albeit they be not by the Sacrament of Grace or Baptism renewed; And that will not that young Childzen, which are new bozn from their Mothers Womb, shall be baptized, by the taking away Original Sin,

That they be Anathematized.

P. Innocent the first ratifies it.

Which, with the rest of the Decrees, was transmitted to *Rome*, to Pope *Innocentius*, for his Apostolick Confirmation, in their large Letters, p. 841.

And which, with a ready mind he performs accordingly, by his *Decretal* Epistle, express'd at large, p. 845.

Afterwards, the fifth General Council at *Carthage*, in the year 416. did *Decree* to the same purpose; in these Words:

The Canon of the 5th Council of Carthage.

We will, That whoever denies that little Childzen by Baptism are freed from Perdition, and eternally saved,

That they be accursed.

Confirmed by Pope Innocent.

Which was also by *Austin*, and seventy Bishops. in their Letter, transmitted to the same Pope *Innocent*, for his further Ratification; and accordingly received the same in his *Decretal* Epistles.

Epistle at large, p. 822, 825. Inscripting their Letters thus; *The Fathers of the Council, to Innocent the Pope and High Priest*; styling him, *Most Holy Father*——.

And that Pope *Innocentius*, in these *African Councils*, was the first that ever enjoined the necessity of this Practice, is further confirmed to us;

By *Wilfrid Strabo*, as before; who tells us, *Wilfrid* That Children were baptized, according to the *Strabo*. Decree of the Council of *Carthage*, for the taking away of *Original Sin*, which asofortime was not practised.

Luther saith, It was not determined till *Pope Luther*. *Innocentius*.

And *Grotius*, in his Annotations, *Mat. 19. Grotius*. saith, It was not enjoined till before that Council of *Carthage*.

Which Canons of Pope *Innocentius* were afterwards confirmed by Pope *Zosimus* his Successor, and afterwards by Pope *Boniface* that succeeded *Zosimus*, as appears in *Cod. Can. cap. 110. Aff. cap. 77. & De Consecrat. distinct.*

The Opinions of the Doctors of this Age, in confirmation hereof, we find to be as followeth.

The Doct.
of this age
approving
Infants-
Baptism.

Chrysostom saith, That Infants ought to be baptized, as universally received by the *Catholic Church* to take away *Original Sin*. *Chryf.*

And again, That which the *Holy Church* throughout the *World* unanimously teacheth and practiseth about the baptizing of Children, ought not

not carelessly to be slighted, Magd. Cent. 5. p. 375.

Austin.

Austin was, as a great Patron, so a great Defender of Infants-Baptism, in his Contests both against the Donatists, and the Pelagians, and the Cœlestians, whereof you have some Instances.

In his Sermon, *De Baptismo Parvulorum*, against the Pelagians, c. 14. saith, That Children should be baptized, because of Original sin, and that, without which they could never be regenerated or saved, Magd. cent. 5. p. 377, 378, 379.

And in his Third Book of *Free-Will*, c. 23. saith, Infants may be baptized by the Faith of another, and that the Faith of the Party that offers and dedicates the Child to Baptism, profits the Child therein, as the Church (he saith) wholesomely appoints: For if the Faith of the Widow profited to the raising of the dead child, much more may the Faith of another profit the young child, p. 516.

And again, in his Fourth Book against the Donatists, cap. 23. Infants, saith he, are to be baptized, who can neither believe with their Hearts to Justification, nor confess with their Mouths to Salvation, p. 516.

This Controversie he managed with much furious Zeal against the Pelagians in the African Councils; And so inordinate was he herein, that in his twenty third Epist. to Boniface, he holds forth such a certainty of Regeneration by it, that he not only puts Regeneration for Baptism; but also makes no Question of the Regeneration of Infants, though they

that brought them, did not bring them with that Faith, that they might be regenerated, but only to procure health to their bodies; a custom, it seems, they had to bring persons to be baptized, for cure.

Baptism
to cure
diseases.

Justifying thereby such a prophane use thereof, as that of *Athanasius*, who baptized a Boy in sport, (playing the Bishop amongst his School-fellows) which was confirmed notwithstanding, to be good Baptism, by the Bishop of Alexandria.

A School-boy baptized in sport, confirmed by a Bishop.

And again, in his seventh Tom. l. i. c. 27. asserts to the same purpose, That all baptized Infants are Believers; and that the unbaptized are Unbelievers; saying, Who knows not, that to Infants to believe, is to be baptized; not to believe, is not to be baptized.

All the foolish ridiculous Ceremonies, called the *Romish Baptismal Rites*, before-mentioned, were owned and practised by *Austin*, and others in this Century, with this addition, viz.

That the Lord's Supper was given to the baptized Infants, as *Austin*, in his 107th Epistle saith; where he holds a like necessity of their receiving that Sacrament with that of Baptism, from *John* 6. 53. Wherein he was also so earnest, that he boldly saith, *In vain do we promise Infants salvation without it.* Thus far *Austin*.

Lord's Supper given to Infants.

In the next place, before we leave this Century, I think it will not be amiss to give some little account of this Pope *Innocentius* (our first Confirmer and imposer of *Infants-Baptism*) of whom it may so truly be said, that he was one that changed Times and Laws, and that

The Character of P. Innoc. I.

state himself in the *Temple* of God as God. And we find it recorded by the *Magd.* cent. 5. pag. 1228. viz.

He set up
the Uni-
versal Bi-
shoprick.

That he most strenuously laboured for the Universal Bishoprick and Supremacy over all Churches; as appears (say they) in all his Epistles, designing to bring the Determination of all Principal Ecclesiastical Causes into that See; especially in his Epistle to Victorium and Decentium, whereby, say they, it was manifest, that the Mystery of Iniquity, 2 Thel. 2. did gradually get ground and encrease.

Gave di-
vine ho-
nour to
the Poped.

Who was (say they) a great Establisher of humane Traditions, and who blasphemously attributed Divine Honour to the Popedom, as appears in that Epistle to Victorium.

Made Con-
firmation
a Sacram.

It was he that made Confirmation a Sacrament, and confined it only to the Bishops, to lay hands on baptized Infants, 1230.

Forbad
Marriage.

It was he also forbade Priests Marriages, 1231. And Damned the Nuns if they married: That also forbade Marriage to any that by due Divorce put away their Wives: That also instituted many of the Jewish and Pagan Laws; as appears, say they, in his Book De Pontif.

Excommu-
nicated
the Emp.
Arcadius,
etc.

And it was he, that, to witness his Supremacy, did excommunicate the Emperor Arcadius, and the Empress Eudoxia, and all his Ecclesiasticks that had their hands in the banishing of John Chrysostom, 662, 663.

Ordained
the Euch.
to Childr.
after Bap-
tism.

It was he that first appointed that the Eucharist should be given to Young Children soon as they were baptized; a Custom that continued several hundred years after.

And, as Head of the An. christian Race, he was the

Chap. 2. A Treatise of Baptism.

III

the first, saith *Socrates*, l. 7. p. 19. that expelled the *Novatians* from Rome, that famous worthy Church and People. Concerning whom, we shall conclude with what the *Magdeburgs* say in their Epistle to this Fifth Cent. to *Ericus* King of Sweden.

That it might then be understood that Rome, that had heretofore governed the world, was now made the very Seat of Antichrist. And again, That the Spirit of Antichrist did then manifestly begin to spread it self by the Bishop of Rome, lifting up himself in Supremacy above all other Bishops and Churches.

And this was that *Innocent*, who was the first great Patron and Imposer of this Innovation: And was it not excellent Service, think you, for *Austin* to play the Game into the hand of such a vile Wretch?

CENTURY VI.

The Council of Gerunden in Spain, held about 520. Ordained, *Gerunden Canon.*

That young Children from their Mothers womb be baptized.

The Council of *Bracarense*, 572, and the Council of *Vivense* ordained the very same. *Vossius de Bapt.* p. 179.

The Council of *Marisconenses*, held 580. Ordained, *The Marisconenses.*

That the Baptism of Children should be at Easter, except necessity hindred. *Magd. cent.* 6. p. 613.

Pope *Greg.* the Great, *Lib.* i. *Ep.* 4. ad Bo-
face, *dist.* 4. De Consec. Let all young
Children *P. Greg. Decretal.*

Children be baptized as they ought to be according to the Tradition of the Fathers.

Who gave Instruction to his Legat *Austin*, to give *Christendom* to Children, when he sent him into *Britain*; which you may read at large in the Book of Martyrs, mentioned hereafter.

*The Decree
of the Em-
peror Ju-
stinian.*

Justinian the Emperor, who reigned 530. Ordained, That Children should be admitted to Baptism, and that those that were come to their full growth, shall be taught before they be baptized. *Novel Institur. 444.*

Justinus the Emperor, who Reigned 570. Ordained, That it seemed him good, that when the Samaritans that desire the unspotted Baptism, that they for the space of two years together be Instructed in the Faith and the Holy Scriptures, and that upon their Repentance they be admitted thereto. But as concerning the Children which in regard of their years. cannot receive Divine Doctrine, they shall without delay be made worthy, or partakers of Baptism.

That Gossips were appointed to all that were baptized, as saith *Paulus Diaconus*, *Lib. 16. in Justiniano.*

And that it was the Custom when the Children of Princes and Potentates were baptized, that Bishops should be the Gossips, *Magd. Cent. 6. p. 333.*

Maxentius.

Maxentius saith, That Children are not only adopted into a State of Son-ship, but have the Remission of all Sin by Baptism. *Cent. 6. p. 227.*

Som

Some Decrees made in these times against
the Anabaptists.

In the 4th Later. Counc. Canons were made *Anabab.*
to banish the Anabaptists for Hereticks. *tists bani-*
shed.

Twisk Chron. p. 164.

Felix, the 50th Bishop of Rome, Ordained, *Anabapt.*
That those that were baptized by the Hereticks, *severely*
should not be received into any Spiritual Office; punished.
and that they should be handled with all severity
that were Re-baptized.

Twisk Chron. p. 164. Ex Platina, fol. 91.

Fascic. Temp. fol. 112.

Theodosius and Honorius made and published
the following Edict, in the year 413.

viz.
That the Person Re-baptized, as well as the *Anabapt.*
Administrator, should be punished with *to be pu-*
death. *nishd with*
death.

Sabast. Frank. fol. 136. col. 3. Baronius

Annals, p. 413. numb. 6.

Albanus, a zealous Minister, eleven years *Albanus,*
after, was put to death with others, upon the *Ec. put to*
said Edict, for Baptizing of persons. *death.*

Twisk Chron. l. 5. p. 149.

The Anabaptists, or Waldensian Sect en-
creasing in France and Spain, King Theodoricus
in his fifteenth year, called a Synod at Ilerdon
in Spain; Decreeing by many Popish Bishops,
thus; *viz.*

Canon 6. That those that have fallen by *The Ca-*
Anabaptism, the Orders of the Nicean Synod *nons of*
should be imposed upon them, *viz.* that *Ilerdon to*
they *punish A-*
nabaptists

they should pray seven years among the Cathumens, and after that, two years amongst the Catholicks before they be admitted to the Eucharist.

And Canon 14. That none should so much as eat with the Anabaptists. *Mag. cen. c. 6. 468.*

One *John Woutersz* being accused for an Anabaptist; viz. one that was baptized again, denied the same; saying, he was never baptized but once, when he was baptized after his profession of Faith; that they called the Baptism of Children, being a Nullity, and no Baptism.

Dutch Martyrolog. lib. 2. p. 15. Hornbeck. Sum. Controv. p.

All the forementioned Superstitions of the Romish Baptismal Rites were in use in this Age with this addition;

Ridiculous Ceremonies.

That lighted *Tapers* were to be put into the hands of the Baptized, p. 332.

The *Temples* or Churches, Altars and Reliques in their Dedications were Christened by sprinkling the *Water of Conjurat[i]on* upon them p. 369.

The Uncleanneß and Murders found in Monasteries.

In this *Century* we meet with a dreadful piece of Infants-Baptism, viz. the Heads of 6000 Infants that had been murdered, and buried in a *Warren* near a Monastery; as testified by *Udulricus* to *P. Nicholas*, Cent. 6. p. 388.

CENTURY VII.

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388

The Council of *Toletanus* instituted, That *Canon of Toletan.*
Infants without natural capacity,
should be baptized, and that none should deny
Baptism to them, at their peril.

The Council of *Constance* Ordained the *Canon of Constance*
same. *Magd. cent. 7. p. 146.*

Isidorus saith, That if Children were not *Isidorus.*
baptized, and so thereby renewed, and Original
Sin washed away, they were in a state of damna-
tion, p. 98.

To the former ridiculous Ceremonies now
in use, were added, That the Names of Saints
departed, or Relations, should be given to the
Baptized at their Baptism.

That none should be admitted to be Gossips with-
out rehearsing the Lord's Prayer and the Creed.

And that none of the Gossips might marry to- *Gossips must not marry to-
gether, because of the spiritual Affinity and Re-
lation they had contracted at the Font. p. 147.*

At the Consecration and Dedication of
Temples, the Names of some Angel or
Saint departed was to be given to them.

A Child that died unbaptized this Age, A dead
was taken up and Christned, and had his Fa- *Child chri-
ther's Name given him, Magd. cent. 7. p. stened.*

CENTURY VIII.

Decree of
the Emp.
Charles
the Great.

Daniel.

Superstiti-
ous Rites.

Temples
baptized
in the
name of
the Trin.

Carolus Magnus declares, That Baptism should be administred to Infants as well as to the Adult. Cent. 8. p. 219.

Daniel, in his Epistle to Boniface, concludes That Infants should be baptized. p. 347.

Bede also concludes for the baptizing of Infants. p. 218.

To all the former continued Superstitions, there were added,

1. That the Administration be in the Latin tongue. p. 384.

2. That Salt be used in Baptism. Aponius l. 1. p. 349.

3. That the Hair of the Baptized be cut. p. 350.

4. That some Gift was to be given in Baptism, which was to be called *Deodans*. p. 349.

5. That Temples should be consecrated in the Name of the Trinity. p. 336.

Bells were posited in Temples in this Age. p. 342.

CENTURY IX.

Severicus.

Severicus at large demonstrates, That according to the Custom of the Church, little ignorant Babes should be baptized: For which he cites the Decrees of the *African Council*, by Pope *Innocent*; another of Pope *Leo's*; and another of Pope *Gregory's*, at large. Cent. 9. p. 140, 141.

Gizelbert

Gizelbert saith, That after Baptism, neither Original nor Actual Sin remaineth. Who al-
 so calleth Marriage a Sacrament. p. 171.

To the former filthy Customs this Age ad-
 ded, That of Exorcism; and that the Head, Ears, and Nose should be salted and anointed before Baptism, p. 235.

To the former Christening of Temples, they added the pouring out of Oyl, and anointing with holy Chrism, singing Jacob's words, This is no other than the House of God; how dreadful is this place? according to the 24th Canon of Aquensis, Cent. 9. p. 229.

CENTURY X.

Smagadus saith, That little Infants are to be baptized, because it is said, Suffer little Children to come unto me, and forbid them not, Sec. Hence (saith he) the Holy Mother the Church, doth beget the Innocent Infant into a holy and pure state by the Grace of Baptism. Cent. 10. p. 188.

Zonaras saith, That the Infants, as well as the Adult, were to be baptized, p. 292.

To the former wicked Customs, they now added,

1. That the Water of Baptism should on Easter-day be consecrated after this manner; viz. The Priest's hand should be stretched over the Water, as Moses his hand was over the Sea.
2. That he should blow upon it.
3. Hold a burning Taper over it, to answer the Type of the Fury Pillar.
4. That as they entered the Red-

Sea by Night ; so should Baptism be administred in the Evening, p. 239.

The Gossips were to put on *White Garments*, as well as the Priests, and the Baptized, p. 299.

And as a further addition to *Church-Christening*, the Bishop was, before the Water was brought to him, to *strike the Earth*, and then to poure down a great deal of Water, and then to *name the Church*.

And further ; It was in this Age that Bells began also to be *Christned* ; which, from henceforward was most *religiously* observed.

*Bells first
baptized
by P. John.*

Pope John the 14th was the first that baptized Bells ; who Christned the great Bell of the Church of *Lateran*, calling it *John* : which was done to drive away evil Spirits, and to prevent any ill accident that might happen by Lightning and Tempest. *Magd. cent. 10. p. 295.*

Vossius.

Vossius, in his Book *De Bapt.* p. 158. tells us, That though the more prudent did call this Baptizing or Christning of Bells *Consecration*, yet that they had most of the *Baptismal Rites* and Ceremonies, both Godfathers and Godmothers, sprinkling, anointing, giving of Names, and great Donations ; and that the silly Women used to bring Presents of Coral, Linnen, and other things ; and that they had a Superstitious Conceit, that the sprinkling of that Baptismal Water procured Health to the Sick.

*The abominable
custom to
baptize
naked for
7 or 800 y.*

Vossius also informeth us in the said Book ; from good Authority, That from *Austin*, till *Bernard's* time, seven or eight hundred years, the Custom was to baptize naked both Men, Women,

part 2 Chap. 2. men, and Children, with the Reasons usually
 distressed by the Ancients for the same, viz. That
 they might therein be as in the state of Innocen-
 d, p. cy; and be as naked in their second, as in their
 Birth: And as they expected to be in Hea-
 ven, and therein no otherwise than Christ was
 upon the Croß; which you may read at large, in
 pages 31, 32, 33, 34, 35, 36. Quoting these seve-
 ral Authorities to justifie it, viz. Cyril, Heir.
 Cat. Mystag. 11. Amphilochius in vita S. Ba-
 sil. Chrysost. Tom. 6. c. 11. Elias Cretensis in
 Orat. 4. Naz. Zeno Varonensis, Anselm on
 Mat. 3. Ambros. Serm. 10. Bernard. Serm. 46.
 de Pauper. Greg. Mag. tom. 2. col. 269. Alcu-
 inus in Divin. Off. cap. 19. Chrys. ep. ad In-
 nocent, &c.

So, just was it with God to leave men that
 went a whoring after their own Inventions
 [forsaking the Word of God, to embrace the
 Traditions of man] to such unseemly and unna-
 tural practices.

Yet is not Mr. Baxter ashamed to fix such an
 abominable slander upon the Baptists of this
 our Age, of baptizing naked (which it seems
 was so long the real practice of the Pedobaptists)
 and about which he spends three whole Pages
 in his Scripture-proof, viz. 136, 137, 138. to
 aggravate the baseness of that their custom
 (which he is pleased to father upon them). And
 though I am perswaded he cannot but be con-
 vinced that the thing is most notoriously false,
 and brought forth by him out of prejudice (not
 to say malice) rather than any proof or good te-
 stimony he ever received thereof. Yet have I
 never heard that he hath done himself, his in-

M. Baxters
 shameful
 slander
 fixt upon
 the Ana-
 baptists.

jured Neighbours, and the abused world than right, as to own his great *weakness*, and sinful *shortness* therein, in any of the many Editions of that Piece; which, I humbly conceive, as well deserved a *Recantation*, as some other things he has judged worthy thereof.

CENTURY XI.

Anselm.

Anselm asserts, That Children should be baptized; and gives these Reasons.

1. That the Devil by the Faith of the Parent, may be cast out of the Children in Baptism; as the Woman of Canaan in Mat. 15. 21. had the Devil cast out of her Daughter. p. 171.

2. That they may thereby be freed from Original Sin, and be rendred Saints and holy ones by Baptism, as they are owned to be, 1 Cor. 7. p. 171.

3. That they may die to sin; for they that are baptized into Christ, are so; being baptized into his Death; which he says is without exception: for whosoever is baptized into Christ, is baptized into his Death.

Meginhardus.

Meginhardus saith, If little Infants, or weak ones be brought to Baptism, let them answer for them, that bring them; and then let hands be laid upon them with holy Chrysme; and so let the Eucharist be communicated to them. p. 168.

Ivo saith, That the Infants, as well as the Adult, are to be baptized; because of the Faith of the Sacrament; p. 260.

The Latines in this Age did rebaptize the Greeks who disowned their Baptism. p. 263.

the Greeks did *excommunicate the Latines for renouncing theirs.* p. 401.

To the former Superstitious Rites, they added, That Salt should be put into the mouth of the Baptized. p. 261.

And to the Christning of Churches, That Salt should also be mixed with the Water of Ex-
ecration.

The *Waldenses* did appear this Age to wit-
ness against the Romish Superstitions; and a-
mongst the rest, that of the *Real Presence* of
in the Eucharist, and baptizing of Infants :
which you have at large hereafter ; with the op-
position and persecution they met with for the
same. They were called *Beringarians*, from
Beringarius, one of their chief Leaders.

Waldenses
witness a-
gainst In-
fant-Bap.

CENTURY XII.

Peter Lombard saith, That to the baptizing
the Adult, their proper Faith is required ;
but to the baptizing an Infant, the Faith of o-
thers sufficeth. Cent. 12. p. 418.

Peter
Lombard.

And again, Children are to be baptized, be-
cause they are thereby cleansed from Original sin.
p. 596.

Bernard saith, That without Baptism Chil-
dren cannot be saved. p. 604.

And again, As Children of old were circum-
cised without, or against their wills, for their
Salvation ; so may they now be baptized, p.
599.

Peter Cluniacensis, writing against *Peter*
Bruis, one of the *Waldensian* Barbs, who de-
nied Infants-Baptism, saith, Lib. 1. Ep. 2. They
who

Peter
Cluniac.

who are not baptized with Christ's Baptism, cannot be Christians: And shall the Children of the Jews be saved with the Sacrament of Circumcision, and shall not the Children of Christians be saved with the Sacrament of Baptism? p. 599.

Heldigar

Heldigard saith, That as our little Children that are not capable to feed themselves, have others to feed them, to keep them from temporal death; so is it with them in Baptism, who being neither capable to believe or profess, have spiritual helps provided for them that they may not want that spiritual food that may preserve them from eternal death. p. 602.

Alexand.

Alexander the third, in his Decretals, Lib. 3. Tit. 40. c. 2. saith, They who have any doubt concerning their Baptism, may be baptized with these words; If thou art baptized, I do not baptize thee; but if thou beest not, I do baptize thee in the Name of, &c.

The former ridiculous Rites were this Age observed with this Addition;

Bernard saith, To the Dedication or right-Christning of Churches, there must be Asper-sion, In-unction, Illumination, Benediction, and Nomination, p. 861.

And that if the Temple should come to be polluted by the Priests committing Adultery in it, the sprinkling it afresh with Holy-Water, cleanseth it again. Alex. L. 3. Decret. 5.

When marriage prohibited.

The certain times wherein Marriages were prohibited, were from Septuagesima till Easter, from Rogation till Whitsontide, and from Advent to Epiphany: Which were done by the Edict of Pope Clement; as saith Gias, p. 919.

The

The Waldenses were, in this Age, great Wit-
nesses to the baptizing of Believers, and as great
opposers of Infants-Baptism, call ed by the name
Petro-Brusians, Apostolici & Henerici; and
for which they were great Sufferers; as here-
after. Magd. p. 844, 845, 846.

CENTURY XIII.

Thomas Aquinas saith, Children are to be
baptized not in their own proper Faith, but
in the Faith of the Church. p. 419.

And again, That they may be freed from Ori-
ginal Sin and Condemnation. p. 422.

Alexander saith, Baptism confers Grace to lit-
tle ones, not only purging them from Original
Sin, but by the Merits of Christ's Suffering,
in the Faith of the Surety, but by the virtue of the
Sacrament. p. 426.

Bonaventure saith, If Children die that are
baptized, before they come to years of discretion,
they so receive grace by the faith of another, that
by Christ's merit they shall be saved; which,
(he saith) is denied by certain cursed Hereticks.
p. 419.

Concurring hereto, are several other Doctors
of this Age; as Hugo, p. 544. Gulielmo, pag.
419. Albert, and the Decree of the Neomansi-
an Synod, 594. the Synod of Colonia, 938,
944. But let these already mentioned suf-
fice.

Tho. Aquinas saith, Though a Priest be the
proper Administrator of Baptism, yet, in case
of necessity, not only a Deacon, but a Lay-per-
son, yea a Woman; nay, an Heretick or Pagan,
may baptize, so be it the true form of the Church
be observed, and intend thereby what the Church
intends. p. 419.

All

An Exposition of many of their ridiculous Customs.
Gulielm.

All the Abominable Rites before-mentioned, were in this Age observed, with this following Exposition upon them :

Gulielm. saith, That the matter of the Sacrament of Confirmation is Oyl-Olive mixed with Balsom, and incorporated upon the Fire, called Chrysm, and which can only be done by the hands of a Bishop. The form of which Sacrament, he saith, is this, viz. I sign thee with the Sign of the Croß, and confirm thee with the Chrysm of Salvation, in the name of the Father, Son, and Holy Spirit, Amen. And which only a Bishop can administer. p. 417.

Albertus

By Exorcism the Devil is blown away, Hugo Albertus saith, By blowing in Execration, the power of the Devil is expelled ; and being signified upon the Breast and Forehead, with the Sign of the Croß, he is driven not only from the heart but more visibly from the outward man. And the Salt is to be put into the mouth, the better to endue with spiritual savour and wisdom ; And that the Ears and Nose are to be anointed with Spittle, that Grace and Discretion from God may be conferred ; which, because the Spittle descends from the Head that is thereby signified. And the Breast must be anointed to prepare the Heart for God ; and the Shoulders anointed to be enabled to bear God's burden.

After Baptism, the Neck must be anointed with Chrysm, that the mind may be better disposed for God and holy contemplation, which Chrysm is signified, being made of shining Oyl and healing sovereign Balsom. They must be adorned with white Garments, to hold forth the Innocency which is received in Baptism ; as

the Glory which they are to partake of at the Resurrection. And a burning Taper put into the hand, that the Word of God may be a light to his Feet.

Gulielmus saith, That as to the form of Baptism, the Virgin Mary is to be added to the Father, Son, and Holy Spirit, viz. I Baptize thee in the name of the Omnipotent, Father, Son, and Holy Spirit, and the blessed Virgin Mary, p. 419.

A blasphemous addition.

Thom. saith, There are seven Sacraments; viz. Baptism, Confirmation, Eucharist, Penance, Extream Unction, Order and Matrimony. Two whereof, viz. Baptism and the Eucharist were instituted by Christ, and the other five by the Apostles; as Alexander, p. 406.

Seven Sacraments.

Which seven Sacraments were after confirmed by the Council of Trent, with Anathema to those who should deny them.

Pope Gregory X. was the first in Anno 1271. When, and granted Tythes to the Churches. Those that opposed and witnessed against Infants-Baptism, and other Popish Superstitions in this Age, were the Albigenes & Ammoniensis. Magd. cent. 13. P. 554, &c.

When, and by whom Tythes first granted.

CENTURY XIV, &c.

That the baptizing of Infants, with all the Rites and Ceremonies, still continued, especially in the Romish Church, we need not question, when we read the Canons of the Council of Trent, which was called on purpose, as to establish their old Superstitions and Idolatries, so to suppress the Light and Truth, that especially did shine in the Empire: In which

The Ca-
nons of the
Council of
Trent a-
bout Inf.
Baptism.

which Council, which ended 1564. we ha
the following *Canons*.

In the Fifth Session about Original sin,
the 4th Canon,

It was Decreed, That they who shall de
Baptism to young Childzen from their
thers Womb, for the taking away Original
Sin,

Let them be accursed. Of. Cent. 16. c. 6.
380.

In the 7th Session about Baptism, in the
13th. Canon,

It was Decreed, That whosoever puts
young baptized Childzen amongst the faith-
ful, or saith they must be re-baptized at
years of discretion, or that it is better to
omit their Baptism till then,

Let them be accursed.

And in the 14th Canon, It was Decreed
That whosoever shall say, that baptized Chi-
dzen, when they come to Age, ought not
be enjoined to ratifie the promise made in the
name, but to be left to their will if they re-
fuse, not compelling them to Christian libe-
but denying them other Ordinances,

Let them be accursed.

In the 3 Canons about Confirmation,
was Decreed, That whosoever said, It was
an idle Ceremony, not a Sacrament proprie-
ly; or that it was formerly used, that Chi-
dzen might give an account of their Faith
2. That to give virtue to Chrism, was to
wrong the Holy Spirit. 3. That every
ple Priest is the ordinary Minister for Con-
firmation, and not the Bishop only,

Let them be accursed. Ol. Cent. 16. pag.

417.

And as a standing Rule to justify themselves in their Determinations, they Conclude and Decree,

That their Traditions should be observed *Pari Pietatis affectu*, with the same pious affection with the Holy Scriptures,

A blasphemous Decree.

In that Instrument called the *Interim*, That Decretal of *Charles the Fifth*, made till the Council's Canons could be perfected, it was determined,

Charles V. his Interim.

That young Childzen by the Faith and Confession of the Sureties, should be baptized.

And that all ancient Ceremonies that pertained to the Sacrament of Baptism, should be continued, as Exorcisme, Chrysm, &c. *Osiander*, p. 482.

Among the many Antichristian Oppressions Baptizing the Princes of *Germany* exhibited to the Pope of *Bells* from their Convention of *Norimberg*, they complained of that of baptizing of Bells; wherein they say, *The Suffragans have invented, That no other but only themselves, may*

complain- ed of by the Princes of *Germa-*

baptize Bells for the Lay-people: Whereby the simple people, upon their affirmation, do believe, That such Bells so baptized, will drive away evil Spirits and Tempests: Whereupon, a great number of God-fathers are appointed; especially such as are rich; which at the time of baptizing, holding the Rope wherewithal the Bell is tied, the Suffragan speaking before them, as is accustomed in the baptizing of young Children, they all together do answer, and give the name to the Bell;

Bell;

Bell; the Bell having a new garment put upon it as is accustomed to be done to the Christians; after this, they go to sumptuous Feasts, whereunto also the Gossips are bidden, that thereby they may give the greater reward to the Suffragans, the Chaplins and Ministers; whereby it happens oft-times, that even in a small Village an hundred Florins are consumed; in such Christenings; which is not only superstitious, but contrary to Christian Religion, a seducing of the simple people, and meer Extortion. Wherefore such wicked unlawful things are to be abolished. Fox's *Acts and Monum.* 990.

Standard
baptized.

Pius the Fifth baptized the Duke of Alva Standard, and called it Margaret. Dr. Morison's *De Depra. Bel.* p. 24.

The German Protestants about Infants-Baptism.

Luther
Aug. Con-
fession.

The Lutherans in their Augustan Confession made 1530. do declare,

That Baptism is necessary to Salvation. That God's Grace is conferred thereby. That Childzen ought to be baptized, who by Baptism are dedicated and received into the grace and favour of God: condemning the Anabaptists, who deny Baptism to Childzen, and who affirm that Childzen without Baptism may be saved, *Osiand. Cent.* 16. p. 153.

In the
Smalkald
Articles.

In the Smalkald Articles 1536. the Lutherans say,

Concerning Infants we teach, that they are to be baptized; for inasmuch as they do belong to the promised Redemption

made by Jesus Christ, the Church ought to baptize and to declare the promise to them. Osiand. Cent. 16. p. 278.

In the Conference betwixt the Calvinists and Lutherans at *Mumpelgartens*. 1529.

In the conference at *Mumpelgart*.

It was agreed, that Baptism came in the room of Circumcision, and that the Children of Christians are to be baptized. Osiand. Cent. 16. p. 1020.

Though about the Ground of baptizing them they differed; The Lutherans affirming, That they had a proper and peculiar Faith to entitle them thereto. The Calvinists asserting, they had none, but ought to be baptized by virtue of the Faith of the Parent in Covenant.

In the Book of Concord, 1580. by the Lutherans.

In the book of Concord.

They agree, that the Tenets of the Anabaptists are to be renounced, that say, Infants are not to be baptized, because they have no use of Reason. Osiand. Cent. 16. p. 254.

The English Protestants about Infants-Baptism.

In the Reformation begun in Edward the Sixth's time, about 1549, the Form of Worship and Administration of the Sacraments, with all their Rites and Ceremonies, were held forth in the *English Liturgy*, as it was translated out of the *Latin Mass-Book*, concerning which we have this account from Mr. Fox in his *Martyrology*, p. 1499.

In the English Liturgy.

That in the Rising in *Devonshire*, upon the translating the *Latin Mass-Book* into *English*,

the King writes after this manner to qu
them, viz.

*The En-
glish Ser-
vice tran-
slated out
of the La-
tin Mass-
Book.*

As for the Service in the *English Tongue* perhaps it seemeth to you as *New-Service*, whe
indeed it is no other but the *Old*; the
same words in *English* which were in *La*
saving a few things taken out, so fond, tha
hath been a shame to have heard them in *E*
nglish; as all they can judge that list to
the truth: And if it was good in *La*
remaineth good in *English*; for nothing is
tered; but to speak with knowledge what
spoken with ignorance, &c.

Wherein the *Time, Order, Manner* of
Ceremony of baptizing of Infants is direct
and enjoined, with all the Rites appertain
thereto.

In the said *Service-Book* in the *Rubrick*
fore the *Catechism*, it is said, *That Children*
ing baptizd, have all things necessary for the
Salvation, and be undoubtedly saved. And
therefore after Baptism, the Priest must
we yield the hearty thanks, that it hath pleased
thee to regenerate this Infant with thy Holy S
pirit. And the Child is afterwards to be inf
cted, when he comes to understanding, to
That therein he was made a Member of Ch
and a Child of God, and an Inheritor of the K
dom of Heaven. Just comporting length
breadth with Pope *Innocent's* first Canons.

Articl. 27. In the 27th Article of the Church of E
of the C. land, it is said, *That the Baptizing of*
of Engl. *Children is in any wise to be retained in*
Church, as most agreeable to the Institution
Christ, Made in Q. Elizabeth's time, 1562

In the *Scotch Service-Book*, imposed in the *Scotch Service-Book*.
 beginning of the late War, it is said, *That as oft*
new Water is put into the Font, the Priest shall
Sanctifie this Fountain of Baptism, *Ob*
which art the Sanctifier of all things.

The *Directory*, in the *Parliament's* time, *Directory*.
 leaves out *Gossips*, and signing with the Sign of
 the Crofs; changes the *Fons* into *Basons*. And
 the *Parliament's* Ordinance, May 2. 1648. made
 Imprisonment to affirm *Infants-Baptism* un-
 lawful; and that such should be baptized again.
 Mr. *Marshal* informs us out of *Phocius*, p.
 3334. That some of the *Greek Churches* have
 Laws, That whatsoever Baptized Persons refu-
 sed to bring their Children, and Wives too,
 to be baptized, should be *Anathematized*, and
 punished also.

At *Zurick*, as Dr. *Fealy* tells us out of *The wic-
 ed Decree*
Gassius, p. 68. The Senate made an Act, That
 if any presumed to *Rebaptize*, viz. to baptize
 any that had been baptized in their Infancy,
 that they should be drowned: and that at
Vienna, many for baptizing such, were so tied
 together in Chains, that they drew the other
 after him in the *River*, wherein they were all
 drowned.

And that at *Roplestein*, the Lords of that
 place Decreed, that such should be burnt with
 a hot Iron, and bear the base Brands of those
 Lords, in whose Lands they had so offended.

And p. 182. out of *Ponton Catalog*. through
Germany, *Alsatia*, and *Swedeland*, many Thou-
 sands of this Sect, who defiled their first *Bap-*
tism by a *second*, were baptized the *third* time
 in their own Blood.

CHAP. III.

Wherein the Erroneous Grounds, both as to Fabulous Traditions, and Mistaken Scriptures, upon which Infants-Baptism hath been both formerly and lately founded, is made manifest.

THE First and Principal Ground that hath been asserted for this practice, hath been Ecclesiastical and Apostolical Tradition; for however (as hath been said) the Scriptures is so silent in the case, yet the clear, full and uninterrupted Tradition of the Church, makes up that defect, to which the Church of Rome, and some others have adhered.

Though many Protestants, since the Reformation, have chose to flie to some Consequential Arguments deduced, as they suppose, from the Scriptures, to justifie the same.

Both which, in this Chapter, are brought forth, and duly weighed in the Ballance of Truth.

The First we shall examine, is the Point of Tradition; and therein do these two things: First, Shew that it hath primarily been asserted to be the ground thereof. Secondly, The insufficiency of the Authorities that have been urged to prove the same.

Tradition the principal ground of Infants Baptism.

That Tradition hath principally been leaned upon, as the main ground of the Practice, you have the following Instances.

Austin

Austin tells us, *That the Custom of our Mother the Church in baptizing little Infants, is not to be despised, nor to be judged superfluous, nor to be believed at all, unless it were an Apostolical Tradition. Lib. 10. De Gen. c. 23.*

And again in his 4th Book against the Donatists, Chap. 24. saith, *That if there be any that do enquire for a Divine Authority for the baptizing of Children, Let them know that what the Universal Church holds, nor was instituted in Councils, but alwaies retained, is most rightly believed to have been delivered by no other than Apostolical Authority.*

Chrysostom saith, *That Infants ought to be baptized, as universally received by the Catholic Church, to take away Original Sin. Magd. Cent. 4.*

Bellarmino, Tom. 1. L. 4. c. 2. saith, *That Bellarmine the Baptism of Infants is an Apostolical Tradition not written; because, saith he, it is not written in any Apostolical Book, though written, he saith, in the Books of almost all the Ancients.*

And which Tradition of the Apostles, saith he, is of no less Authority with us, than the Scriptures.

In the Council of Trent, after they had, in Council the 5th and 7th Sessions made those Canons of Trent about Infants-Baptism, before mentioned, do conclude, *That their Traditions touching the same, should be received, pari pietatis affectu, with the same pious affection with the Holy Scriptures; as you have it, p. 144.*

In the Council of Basil, in the Oration of Council the Cardinal of Ragusi, It is asserted, *That in* of Basil.

the beginning of this Sacrament of Baptism, they only were to be baptized, who could by themselves answer Interrogatories concerning their Faith. And that it was no where read in the Canon of Scripture, that a new-born Infant was baptized, who could neither believe with the heart to Justification, nor confess with the Mouth to Salvation. Yet nevertheless, saith he, the Church hath appointed it.

Eckius.

Eckius, against the Lutherans, writes, That the Ordinance concerning the Baptism of Children is without Scripture, and is found to be only a Custom of the Church. And in his Exchiridion calleth it a Commandment and Ordinance of Man; and that it is not to be proved out of the Holy Scriptures.

A great Papist, lately in London, going to a Dispute about Infants-Baptism, told his Friend, He was going to hear a Miracle, viz. Infants-Baptism to be proved by Scripture.

And the Ground and Reason why they do so firmly own this Truth to the Protestants upon that Subject, is but the better to enforce and introduce their many other Traditions, there being nothing else for that.

Becan.

But whereas some object, That Bellarm. and others do also bring Scripture for it, Becan. lib. 1. c. 2. sect. 24. answers, That some things may be proved out of Scripture, when the Church's sense is first heard about the Interpretation thereof; for so, he saith, it is concerning Infants Baptism, which is proved from John 3. Except a man be born of Water and the Spirit &c. But the sense whereby to prove it, is only manifest by Tradition. And it is confirmed in the

Canon-Law and Schoolmen, That Infants-Baptism was not reckoned perfect till the Bishop had laid on his hands; which was called Confirmation, viz. of the imperfect Baptism in Infancy; and therefore saith Caistans secundum Jewel, That an Infant wanting instruction in the Faith, hath not perfect Baptism, Tom. prec. p. 86. Dr. Field, l. 4. p. 375. saith, That Infants-Baptism is therefore called a Tradition, because it is not expressly delivered in the Scriptures, that the Apostles did baptize Infants, or that they should do so.

Caistans.

D. Field.

The Oxford-Divines, in a full Convocation, Oxford-Jan. 1647. say, That without the consentaneous Divines. judgment and practice of the Universal Church, they should be at a loss, when they are call'd upon for proof in the point of baptizing Infants, Mr. Tombes.

Dr. Prideaux, Controv. Theol. sect. 392. Dr. Prid. Infants-Baptism (saith he) rests upon no other Divine Right than Episcopacy, viz. Diocesan Episcopacy, in use in these Nations.

Mr. Baxter, in Defence of the Principles of M. Baxt. Love, p. 7. saith, That the Anabaptists are Godly men, that differ from us in a Point so difficult, that many of the Papists and Prelatists have maintained, That it is not determined in Scripture, but dependeth upon the Tradition of the Church. (Though, he saith, he is of another mind himself.)

To which many more might be added, to prove to you, That Apostolical Tradition, for want of Scripture, hath been urged as the principal and first ground of this Practice. And not only for this, but for all other Rites and

Ceremonies, as well those that have been already declared; as *Chrysm*, *Exorcism*, *Consignation*, and innumerable more, as those that have not yet been heard of or declared: for as a late learned Author excellently observes, *That the Papists, in point of Tradition, do herein very much exceed the Jews, these old Tradition-mongers, who so made void the Law of God in their days by it. For they tell us plainly, that now their whole Oral Law is written, and that they have no reserve of Authentick Traditions not yet declar'd: But here the Romanists, saith he, fail us, for although they have given us heaps upon heaps of their Traditions, yet they plead that they have still an inexhaustible treasure of them laid up in their Church-stores, and Breasts of their Holy Father, to be drawn forth at all times, as occasion shall require. And which Principle hath been the means of their Apostasy, and is the great Engine, whereby they are rendered incurable therein. Dr. Owen, his Proleg p. 67.*

Dr. Taylor. p. 237. argues so fully and strenuously upon this point of Tradition, that I cannot pass him by, who saith, Tradition by all means must supply the place of Scripture, and there is pretended a Tradition Apostolical, that Infants were baptized. But at this (saith he) we are not much moved; for we who rely upon the written Word of God, as sufficient to establish all true Religion, do not value the allegation of Tradition: And however the world goes, none of the Reformed Churches can pretend this Argument for this Opinion: Because they who reject Tradition, when it is against them, must not pretend

Chap. 3. A Treatise of Baptism.

pretend it in the least for them; but if we allow the Topick to be good, yet how will it be verified? For so far as can yet appear, it relies wholly upon the Testimony of Origen; for from him Austin had it. Now a Tradition Apostolical, if it be not consigned with a fuller testimony than of one person, whom all other Ages have condemned of other Errors; and whose works, saith Erasmus, are so sparions, that he that reads them, is uncertain, whether he read Origen or Ruffinus. Therefore will obtain so little reputation amongst those, who know that things have upon greater authority, been pretended to be received from the Apostles, but falsely; that it will be a great Argument, that he is ridiculous and weak, that shall be determined by so weak Probation in matters of so great concernment. But besides that the Tradition cannot be proved to be Apostolical, we have very good evidence from Antiquity, That it was the Opinion of the Primitive Church, That Infants ought not to be baptized; which, saith he, is clear in the Canon of the Council of Neocæsarea, which he mentions at large in the Original Greek; Determining that none ought to be baptized, without giving an account of their Faith, and desiring the same. Thus far Dr. Taylor.

In the next place we shall give you some account of the insufficiency and weakness, if not the wickedness of those first Authorities, that have been leaned upon to prove this Practice to be an Apostolical Tradition; and which appearing fabulous, all others depending upon the same, necessarily fall to the ground; whereof you have four or five of the principal of them, and

That the Traditions for Infants Baptism are fabulous.

and which may be useful to the *Protestants*, whatever they are to the *Papists*, viz.

The *first* and earliest we meet with to prove *Infants-Baptism* to be an *Apostolical* Tradition, is that of *Dionysius* the *Arcopagite*, mentioned already, p. 109. and quoted by *Bellarmino*, tom. 3. lib. 8. *Cassander* in his Book *De Bapt.* and many other Learned *Papists*, for Authentick proof that *Infants-Baptism* was *Apostolical*, out of his Ecclesiastical *Hierarchy*, &c. But that this was a piece of Forgery put upon the world, may yet further more fully appear to you, in that which followeth, viz.

Dionys. This *Dionysius* the *Arcopagite* living at *Arcopag. thess.* who, some will have to be Bishop of *Corinth*, though *Eusebius* calls him Bishop of *Athens* (for you must know, according to *Eusebius* and *Dorotheus*, all men of Name in the *New Testament*, must be Bishops of some place or other, and therefore they can tell you, not only the Names of the *seventy Disciples*, but what *Bishopricks* each did belong unto.) Now this Person being an *Athenian*, must be supposed to be a learned *Greek* Philosopher, and therefore upon none more sily, in this Age could be fathered all those *Philosophical* *Traits* that are put upon him; and amongst which you have two of most eminency, viz. his *Hierarchy of Angels*, wherein you have the *Orders*, *Ranks*, *Dignities*, *Names* and *Offices* of the *Angels* and *Arch-Angels* (a profound piece no doubt.)

The other his *Ecclesiastical Hierarchy*, wherein the *Consecrations*, *Orders*, *Offices* and *Ranks* of the *Inferior Angels*, viz. the *Priests*, *Friers*, *Monks*, *Bishops*, *Arch-Bishops*, and *Popes* are metho-

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methodically treated and handled; as also di-
vers *Rites* and *Ceremonies* discussed, amongst
which, that of *Infants-Baptism* is asserted to be
an *ancient Apostolical Tradition*, which he de-
clares he received from his *Præfectors*, together
with various *Ceremonies*, that according to like
Apostolick Authority, are confirmed as an *Ap-
pendix* thereto, viz. *Gossips* or *Sureties*; *Chrism*,
or the *anointing Cream*; *Exorcism*, or *Suffla-
tion*, viz. a blowing used in *Baptism*, whereby
the Devil was to be blown away; *Consignation*,
or the *signing the Baptized* with the Sign of the
Cross; *Confirmation*, or *Bishoping the Baptized
Children*; afterwards, to compleat his imper-
fect *Baptism* by laying on of hands; *Albes*, or
white Garments for the Baptized, *Baptisterions*,
or large Fonts to be placed in the Temples, *Al-
tars* also for the *Eucharist*, and several other
things, which he affirms to have been in use
in the *Apostles* days.

And this is one of the first *Authorities* that
Father *Bellarmino* and others of them give us,
for the proof of this *Apostolical Institution*, and
which must be received with equal Authority
to the Holy Scriptures (and a very convincing
one, no doubt) concerning which, though
if there was nothing but the bare *Repetition*
thereof, it may sufficiently detect the *Cheat*;
the Lies being so gross, so ill made, and laid
together, that every common understanding
may easily perceive the Juggle: For how ab-
surdly ridiculous is it to say, that *Paul* or his
Præfectors should acquaint him, that it was an
ancient Apostolical Tradition? if it had been
true, *Paul* might have told him it had been

new,

new, but by no means in those dayes an *all* *Apostolical* Tradition. And to tell the world of *Baptisterions* and *Altars* in Temples, when no such things as Temples for Christian Wor-
ship, for above 200 years after. And also of those other impious fooleries, that were not known nor heard of for some Ages after, so strangely, by God's providence, were they infatuated, to come forth with such ridiculous madness to detect their own folly: And to testifie that this was to be that interest that should appear with all deceivableness of Un-
righteousness.

Which horrid Cheat you have very convincingly discovered and detected by Learned men: And besides those already mentioned, p. 110. in the first Chapter, you have the *Magdeburgenses*, Cent. 1. l. 2. p. 625, 626. and Cent. 4. p. 420, 554. & 1129. Also by *Perkins*, *Reynolds*, *Rivet*, proving by many Arguments it was wholly spurious and supposititious, and that it could not, from many considerations, be written by the ingenuous Contriver, till the *fourth* or *fifth* Cent. that none of the Church-writers in those times took any notice of it, and that *Austin* himself went not higher than *Origen*, and which wretched Forgery is excellently detected in 39 Arguments by the Learned *Dailly*, a late renowned *Protestant*-writer in *France*, in his Book called *De Scriptis*.

Justin
Martyr's
Responses

A *Second* proof leaned upon to verifie the truth of its *Apostolicalness*, is that of *Justin Martyr's Responses*, especially to the 56th *Question* before-mentioned, p. 111. and *Chap. 2*. Which many of the aforesaid Authors do de-
rect

rect to be *spurious* also, as *Perkins*, *Rivet*, and others; yea, and many of the very *Papists* themselves do disown the same, as ridiculous; forasmuch as *Origen* and the *Manichees* are mentioned therein, that were not in being for so long time after. And concerning which *Responses*, Mr. *Baxter* himself, in his plain *M. Baxt.* Scripture-proof, p. 155. is pleased to tell us, that as to that of *Iustin Martyr's* to the 56th *Question*, He would not insist upon it, because, though the place be most express for *Infants-Baptism* (for when the Friars hand was in, he could do it to a hairs breadth) and the Book ancient, yet that it was either *spurious* or interpolated.

A Third ancient Proof urged in confirmation hereof, is the *Decretals* and *Institutions* of several Popes in this second Century, viz. Pope P. *Clem.* Clement for *Chrism*, *Consignation*, and *Confirmation*. Secondly, Pope *Hyginus* for *Gossips*, P. *Hygi-* *Chrism*, and *Dedication* of Churches; upon *nus*. whose Authority Mr. *Baxter* laies so much stress, that he prints it in the Front of his *Scripture-proofs*, amongst other of the *Ancients*, and boastingly calls for as good proof from *Antiquity* against *Infants-Baptism*, concluding that *Gossips* could not be but for *Infants-Baptism*: Though the words out of *Gratian*, as *L. Osiauder* gives them, are otherwise, Cent. 2. l. 2. c. 5. viz. In *Catechism*, in *Baptism*, and in *Confirmation*, if necessity require, there may be one *Surety* (or *Gossip*, as usually rendered) *Infants* being not so much as mentioned, having, it seems, *Gossips* (as hereafter you will find) in other Rites, as well as in *Baptism*: and for

Men

Men and Women, as well as Children.

P. Victor. Thirdly, Pope Victor for confining Baptism

P. Pius. to Easter. Fourthly, Pope Pius for Baptisterions; the spuriouſness of all which Decretals is learnedly by *Oſander, Perkins, Rivet, &c.* detected. And to whom I ſhall add what I

Mr. Fox.

find in Mr. Fox in his *Martyrology*, Vol. 1. p. 75. who ſpeaking of theſe Decretals, ſaith judiciously, if not prophetically, viz. *Moſt lamentable it is, that the falſifying of ſuch trifling Traditions, under the false preſences of Antiquity, either was begun in the Church, to deceive the People, or that it hath remained ſo long undetected: For (ſaith he) I think the Church of God will never be perfectly reformed, before theſe Decretal Conſtitutions and Epistles, which have ſo long put on the Vizard of Antiquity, ſhall be fully detected, and appear in their colours, wherein they were firſt painted.*

Magdeb.

And concerning which the *Magdiburgenſes* very excellently, *Cent. 2. p. 111. That if it ſhould be taken for granted, that all this was true, as is expreſſed in thoſe Decretals of theſe Roman Biſhops, then what could be more certain than that even now the Myſtery of Iniquity began to work in the Church of Rome, in their ſo corrupting and contaminating the ſimple form of Baptiſm; concerning which, nothing is ſo much as mentioned of in any other Church.*

Origen's

Teſtimony
examin'd.

The next Teſtimony that is alledged for Authentick proof in the Caſe, is that of *Origen*, in the Third Century, and on which there is ſo much ſtreſs laid by *Auſtin* and others; for from him, ſaith *Dr. Taylor*, he only had his proof of *Apoſtolick Tradition*; for as yet, it ſeems,

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seems, the former *Testimonies* had not seen the Sun; his words are these, taken out of his Fifth Book in his *Homilies* upon the Sixth Chapter of the *Romans*, viz. *The Church received a Tradition from the Apostles, to give Baptism to Children.*

But whether this Testimony ought any more to be regarded than the former, let these following Considerations determine.

And first, It is to be considered, that if this was *Origen's* own, as it is asserted out of his supposed *Homilies* upon *Lev.* and the *Rom.* (it being mentioned in both) yet that is but one *single Testimony* in the Case, as *Dr. Taylor* well observes before, and that against so much positive witness to the contrary, who with one mouth do testify, that none but the *Adult* were either in the Apostles times, or the next Centuries after, baptized.

1. Origen
a single
Testimony

Secondly, His writings, or at least those that are fathered upon him, are so notoriously corrupt and erroneous, as the *Magdeburgenses* do affirm in *Cent. 3. p. 262, 263, &c.* And whereof they give several instances, viz. That he was not only very *Heretical* and *Blasphemous* about Christ; asserting *two Christs*, and denying his *Godhead*, who was (as *Epiphanius* saith) the very head of the *Arrians*; but as *Jerom* saith, holding very desperately about the *Spirit*, and very corruptly about *Angels, Devils, Creation, Providence, Original Sin, Church-Government,* and the *Resurrection*, a fearful *Allegorizer* of *Scripture*; but desperately Erroneous about *Baptism* it self, viz. First, *That the very Act it self of baptizing in Water, merits the Spirit.*

2. Origen
very cor-
rupt.

Secondly,

Secondly, *That in that very Act, all Sin is taken away.* Thirdly, *That it enables to keep the whole Law.* Fourthly, *That there is to be a Baptism after the Resurrection, to purge away Sin:* And that the Baptized ought to be signed *with the Sign of the Cross:* And upon the 5th of *Matth.* saith, *Peter* by promise ought to be the *Foundation of the Church:* And upon *Luke* 17. That *Peter* was the *Prince of the Apostles.* Whole Writings therefore (for a great part of them) for their Corruption, were impugned and rejected by *Jerom* and others; yea, and not only by several of the *Greek Fathers*, as *Alexandrinus, Epiphanius, Theophilus, Cyrinus*, and others, but by some *Greek Councils* too, as appears by the *Magd. Eusebius*, and others: So that we may say of *Origen*, if these indeed were his own, as the *Magdeburg.* say of the former *Decretals*, That they bespoke him an early Factor for Antichrist, and that the *Mystery of Iniquity* did work strongly in him: But what appears in the next Consideration, may give us to hope better of him.

Origen's
Homilies
upon Lev.
and Rom.
spurious.

But *Thirdly*, and more especially, it is to be observed, That many of *Origen's* Works fell into ill hands, and particularly those *Homilies* of *Levit.* and the *Romans*; if indeed there were any such, which *Mr. Perkins* and others doubt, because no *Greek* Copies thereof have been extant, and of which *Vossius* in his Book *De Baptismo*, saith, *Sed de Origine minus laborabimus, quia quæ citabimus Græce non extant.* There being only a corrupt *Latin-piece*, called a *Translation* of *Ruffinus*, who ingenuously confesseth, that he took so much liberty in his

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Translation, as to add and alter at his pleasure ; which gives *Erasmus* so much occasion to say, That you know not when you read *Origen*, and when *Ruffinus*. And therefore are those *Homilies* rejected as spurious, and put by *Perkins* and others, amongst his *counterfeit* works : And well they may, if you consider the Story the *Magdeburgs* tell us of this *Ruffinus*, and his way of *Translation* and *Writing* ; of which I shall take the freedom to give you a brief account, as I find it in *Cent. 4. c. 10. p. 1201*, &c. That you may better understand what trade was driven of this kind, and what fine *Merchants* we have to deal with about this *Romish* Trash.

This *Ruffinus*, you must know, lived about the latter end of the Fourth Century ; who was an Italian Monk of *Aquila*, a wicked, though witty, learned man, who went away with a famous *Roman* Curtezan into *Asia*, and sojournd at *Jerusalem* with her above thirty years : at first a great Friend and Companion of *Jerom's* ; but afterwards, when *Jerom* discovered his wickedness ; especially in his abusing *Origen's* Works, many whereof he translated out of *Greek* into *Latin*, sophisticating them at his pleasure ; and for which, and for several *Bastardy* pieces he brought forth, *Jerom*, *Anastasius*, and others, write several pieces to detect and reprove him. Several corrupt *Heretical* Treatises he wrote, and Fathered upon others, viz. One, containing divers corrupt Tenets of *Origen*, he fathered upon *Pamphilia* a Martyr, who lived about the Third Century, the better to put it off in the Martyr's Name :

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Another

Another Book of one *Xystus*, a *Pythagorean*, which he fathered upon a *Roman Bishop* and *Martyr*; several *Homilies* upon *Joshua*, which he fathered upon another eminent Person: A Book of the Lives of the *Monks of Basil*, a feigned piece; and another Book of *Monks*, enumerating a Multitude, as *Jerom* saith, that never were; and fathering *Origen's* Errors upon those that were. He made a corrupt, vicious Translation of *Josephus*, as discovered by *Gallenius*, that was more faithful therein; he added two lying pieces to the History of *Eusebius*, from *Constantine* to the death of *Theodosius*, which *Socrates* reproves; and he wrote another frivolous Book of *Jacob's* blessing the *Patriarchs*, and an *Explanation* thereof.

By whose Impostures of this kind, you may discern what stuff was forged at the *Antichristian Anvil*, and particularly, what *Credit* is to be given to this man's Works.

Cyprian's
Evidence
tried.

Another *Traditional Testimony*, greatly boasted of, is that of *Cyprian*, about the middle of the *Third Century*; in that his Epistle, said to be writ to one *Fidus* a Priest; wherein he declares his own, and the judgment, as 'tis said, of Sixty six *African Bishops*, That *Children should be baptized as well before, as after the Eighth day*, with the Reasons and Grounds thereof, as at large express'd in the Epistle, viz. From the extent of God's Grace and Salvation rendered to all, even the greatest of Sinners; therefore that Children should be baptized. Concerning which Testimony of *Cyprian*, there are these things to be considered.

First, That he doth not urge the Practice of

it from any *Apostolical* Tradition or Precept, but from his own, and Bishop's Arguments, (such as they are) to enforce the same: And truly, if he had asserted it to have been an *Apostolical* Tradition, his word would no sooner have been taken, than when he tells us that *Chrysm* was so.

Secondly, Because there is good ground to question, whether this was *Cyprian's* and *sixty six* Bishops Conclusion. *First*, Because we meet with no such Council, neither can it appear where it was held: And if *Austin's* Argument before mentioned be good to prove it an *Apostolical* Tradition, because no Council had determined it, it concludes against any such Council. *Secondly*, That the grounds upon which the Conclusion is grounded, are so weak and frivolous. *Thirdly*, Because it was a Doctrine so much contradicted by his great Master *Terullian*, whom he so much revered. And therefore if you will believe *Baronius*, Tom. i. p. 415. *Cyprian* was not for *Infants*-Baptism, as *Mr. Blackwood* observes. *Fourthly*, Because other things have been fathered upon him, which were not his, as a piece called *De Cardinalibus Operibus Christi*, by an Abbot in *France*; as *Dailly* demonstrates in his Book *De Scriptis*, p. 466. c. 39. l. 2.

But if his own, there is as little cause to receive it, as other corrupt and *Antichristian* Tenets, that are found in his Writings, and said to be his, viz. That the Church of *Rome* is the Mother-Church. That there ought to be one *High Priest* over the Church: And that the Principal Church is *Peter's* Chair, from whence

whence the *Unity* of the *Priesthood* ariseth: And that upon *Peter* the Church is founded; with much more such stuff, which the *Magdeburgenses* have collected out of his Book, called *De Ordine in Ecclesia*, Cent. 3. c. 4. p. 84. A violent impugner of *Priests Marriages*, p. 86. In his Sermon of *Alms*, concludes, That Sins committed after *Baptism*, were done away by *Alms* and good Works, p. 80. And again, That as *Water* extinguisheth *Fire*, so doth *Alms* extinguish *Sin*. p. 81.

And concerning *Baptism* it self, very absurdly corrupt; saying, That the *Water* ought first to be *Consecrated* by a *Priest*, to make it more efficacious to take away *Sin*. That the Person baptizing conferred the *Holy Spirit*, and the *Baptized* was inwardly sanctified thereby. That *Chrism*, or anointing the *Baptized*, was absolutely necessary, p. 82.

That *Exorcismes* were also necessary to drive away the *Devil*: That *Baptism* should be done in *Temples*, and that the *Kiss* should be given by the *Priest* to the *Baptized Infant*, and that *Sprinkling* might serve instead of *Dipping*, p. 125.

By all which you may understand that either *Cyprian* had been vilely *Ruffined*, and these things sathered upon him; or that he himself was a notable Factor for *Antichrist*, and that in him the *Mystery of Iniquity* did very strongly work.

But we would rather believe, That these things were foisted into his Writings by that villanous cursed Generation, that so horribly abused the Writings of most of the *ancient Writers*;

ters, as appears by the *Index Expurgatorius*, and who durst venture upon any Forgery, how impious soever, for the benefit of the *Holy Church*, witness that impudent Fable, as *Osiander* calls it, of the Baptism of *Constantine*, before-mentioned, in the *Fourth Century*, in the first Chap. Part. 2.

Thus you have the principal Authorities urged for *Apostolical Tradition*, proved, forged, and fabulous; and what doth more refute that fond conceit of the uninterrupted *Tradition*, so much boasted of, to prove this Practice, than the testimony *Justin Martyr* gives; That the Believers were in his days the only subjects of Baptism? And the witness *Tertullian* gives against *Infants-Baptism* in the *third Century*; and the advice that *Nazianzen* gives to defer it; the *Decrees* of so many Councils to that purpose; and especially so many eminent Christians in the *fourth Century*, that did not baptize their Children, till they could give an account of their Faith; as hath been before so learnedly observed by *Dailly*, *Grotius*, *Dr. Barlow*, *Dr. Taylor*, and others; and which I humbly conceive, are unanswerable Arguments against it.

But 'tis said, That by *Tertullian's* opposing *Object*, it may seem that there were some that practised it in the *third Century*, and can it be supposed that any did so, except it had been warranted by such *Apostolical Tradition*?

It is granted, *Tertullian* did oppose it: But *Answ.* who it was that asserted it, and whether upon any such account, as supposed, is not mentioned; if any do affirm, it will be on their part

to prove the one and the other. The *Magdeburgenses* and others, as you have heard, do tell us, *That they meet with no instance of any that either practised this, or any other of these Inventions, fathered also upon Apostolical Tradition, as Chrism, Exorcism, Consignation, &c. in that Age.* But 'tis said, *If they did, it would demonstrate, especially in the practice of the latter, That the Mystery of Iniquity did then begin to work, in so corrupting that Ordinance of Christ; and had they not as good ground to do the one as the other?*

Whereby that word of Prophecie, 2 *Thes.* 3. concerning the taking place of that Mystery of Iniquity, was so much fulfilled, which was to come on *with all deceivableness of Unrighteousness, and with strong Delusions to believe Lies;* and which in nothing more appears, than in this very thing; having not only forged so many Lies about it, but imposed their Lies to be believed by others. As their Forefathers, the Priests of old, that hired the Souldiers to tell a Lie about the Body of Christ, and then imposed that their Lie to be believed, to delude others, *Mat.* 28. 12, 13, 14, 15.

The consideration whereof may, I hope, be of use to *Protestants*, though as to the hardened and deluded *Papists*, they are, as well observed before, utterly incurable herein.

Scripture-Grounds for Infants-Baptism examined.

IN the next place, we come to examine the *Scripture-Grounds* urged for the Practice, *for Infants Baptism* and to evince, That they have been no less *Baptism* mistaken in their *Scriptural*, than in their *Ec-* *examined.* *clesiastical* Authorities to found it upon; whereof we shall give you an account of some of the principal, and leave you to judge of the rest.

The *First* we shall mention, is that which I. was called (of old) the *Scripture-Canon* for *Infants-Baptism*, and upon which much stress hath been laid since, to prove the same, *viz.* Mat. 19. 14. *Suffer little Children to come to me, and forbid them not; for to such belongs the Kingdom of Heaven.* But may we not well say, How doth *Baptism* come to be concerned in this *Text*, except it can be made out, That *Blessing* was *Baptizing*. And to which Dr. *Tayl.* *D. Tayl.* hath spoken so fully for us, that I need say no more, p. 230. Who saith, *From the Action of Christ's blessing Infants, to infer, that they were baptized, proves nothing so much, as that there is a want of better Arguments: For the Conclusion would, with more probability, be derived thus; Christ blessed Children, and so dismissed them, but baptized them not; therefore Infants are not to be baptized.* But let this be as weak as its Enemy: Yet that Christ did not

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baptize them, is an Argument sufficient, that he hath other ways of bringing them to Heaven, than by Baptism: He passed an Act of Grace upon them by Benediction and Imposition of hands. And therefore, although neither Infants, nor any man, in puris Naturalibus, can attain to a supernatural end, without the addition of some Instrument or means of God's appointing, ordinarily and regularly, yet where God hath not appointed a Rule, nor an Order, as in the Case of Infants, we contend he hath not, the Argument is invalid.

And as we are sure God hath not commanded Infants to be baptized, so we are sure God will do them no injustice, nor damn them for what they cannot help, viz. If the Parent baptize them not.

Many thousand ways there are, by which God can bring any reasonable Soul to him, but nothing is more unreasonable than because he hath tied all men of years and discretion to this way, therefore we of our own heads shall carry Infants to him that way, without his direction: The Conceit is poor and low, and the action consequent to it, is bold and venturous. Let him do what he pleases with Infants, we must not.

2. A Second Scripture that hath been much
Joh. 3. 5. leaned upon, is that of John 3. 5. Except a man be born of Water and the Spirit, he can in no wise enter into the Kingdom of God. From whence it is concluded, that there is no other way to regenerate and save Infants, and add them to the Church, but by Baptism; and therefore have they baptized them, as the Canons and Decretals of Popes, and the Opinions of the Ancients do demonstrate. But

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But the *Consequences* drawn from hence, to infer the *Baptizing* and *Saving* of *Infants*, favours of so much Ignorance and *Popish* Dark-ness, that we need say little to it; for since the *Reformation*, most of the *Protestants* have protested against this as *erroneous*: Yet for the sake of others that yet cleave to it, saying, That in *Analogy* hereto, Children are hereby made Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven, I shall refer them to Bish. *Taylor* for Solution; whose words will have more weight than any thing I can say in the Case; who in p. 231. Calls such a sence of the words, a prevaricating of Christ's Precepts. For, saith he, the *Water* and *Spirit* in this place, signify the same thing; and by *Water* is meant the effect of the *Spirit*, cleansing and purifying the *Soul*, as it appears in its parallel place of Christ's baptizing with the *Spirit* and with *Fire*: For although this was literally fulfilled in the day of *Pentecost*; yet morally there is more in it; for it is the *Sign* of the effect of the *Holy Ghost*, and his productions upon the *Soul*: And you may as well conclude, that *Infants* must also pass through the *Fire*, as through the *Water*. And that we may not think this a *Trick* to elude the pressure of this place, Peter saith the same thing. For where he had said, That Baptism saves us, he adds by way of *Explanation* (not the washing away of the filth of the *Flesh*, but the *Answer* of a good Conscience towards God) plainly saying, That it is not *Water*, or the purifying of the *Body*, but the cleansing of the *Spirit* that doth that which is supposed to be the Effect of Baptism.

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But to suppose it meant External Baptism, *this no more infers a necessity of Infants-Baptism, than the other words of Christ infer a necessity to give them the Holy Communion, John 6. 53. Except you eat the Flesh of the Son of Man, and drink his Blood, you have no life in you. And yet we do not think these words a sufficient Argument to Communicate them. If men therefore will do us justice, either let them give both Sacraments to Infants, as some Ages of the Church did; or neither. For the wit of man is not able to shew a disparity in the Sanction, or in the Energy of its expression. And therefore they were honest, that understood the Obligation to be parallel, and performed it accordingly; and yet because we say they were deceived in one instance, and yet the Obligation (all the world cannot reasonably say but) is the same, they are honest, and as reasonable, that do neither: And sure the Ancient Church did, with an equal opinion of necessity, give them the Communion, and yet men now adays do not. Why should men be more burdened with a prejudice and a name of obligation, for not giving the Infants one Sacrament more than you are disliked, for not affording them the other? And farther, p. 242. If we must suppose Grace to be effected by the external work of the Sacrament alone, how doth this differ from the Opus operatum of the Papists, save that it is worse; for they say the Sacrament doth not produce its effects, but in a Suscipient disposed by all Requisites and due Preparatives of Piety, Faith, and Repentance; though in a subject so disposed, they say, the Sacrament by its own virtue doth it. But this Opinion says, it doth it of*

itself, without the help, or so much as the co-
 existence of any condition, but the meer recep-
 tion.

Mr. Baxter, to this point, p. 306. of his plain M. Baxt.
 Scripture-proof, *That Baptism in it self can
 work no such Cause; for the Water is not a Sub-
 ject capable of receiving Grace, or of conveying
 it to the Soul; it cannot approach or touch the
 Soul, nor infuse Grace into it if it could.*

Amesius, in Bel. Enervat. Tom. 3. l. 2. c. 3.
*Outward Baptism, saith he, cannot be a Physi-
 cal Instrument of the infusing of Grace, because
 it hath it not in any wise in it self.*

Zwinglius denieth Baptism of it self worketh Zwingl.
 any Grace, or pardoneth Sin, or reneweth; as,
 Tom. 2. p. 119, 120, 121.

Dr. Owen, in his Theolog. l. 6. c. 5. p. 477. D. Owen.
 upon the Point, saith, *That the Father of Lies
 himself could not easilier have invented a more
 pernicious Opinion; or which might pour in a
 more deadly poison into the minds of Sinners.*

A Third Scripture insisted on, is the Com-
 mission it self, Mark 16. 16. *He that believeth, Mar. 16.
 and is baptized, shall be saved.* But Infants
 are Believers; Therefore according to the Com-
 mission, they are to be baptized. In which,
 though all Parties (owning Infants-Baptism)
 agree, yet how they do believe, and what
 Faith this is, there is great confusion and con-
 tradiction amongst themselves:

Viz. The Ancients said they had the Faith of
 the Sacrament; as Austin. The Papists, the
 Faith of the Church; as Tho. Aquinas: which
 is entailed to all within the Pale thereof. The
 Lutherans say, they have a proper Faith, which
 they

they hotly defended at the Conference with the Calvinists at Montpelgart, and therefore baptize all, whether the Parents be good or bad. The Calvinists say, they have an *imputative* Faith from the Parent in Covenant; as *Musculus, Occolampadius*, and others, at that Conference maintained, and therefore baptize only the Children of Believers.

The Prelatick Protestants affirm, they have the Faith of the *Gossip* or *Surety*, but none of their own, as the *Com. Catechism* tells us: Most of the *Non-conformists* do agree with the Calvinists, that it is an *imputative* Faith from the Parent, or *Pro-Parent* in Covenant. Mr. Baxter, in his Right to Sacraments, as before, saith, They have a *Justifying*, and Mr. Blake, his Opposite, allows but a *Dogmatical* Faith: Some say it is a *Physical*, some a *Metaphysical*, and some a *Hyperphysical* Faith; some saying, as before, that Baptism is an *Instrument* to convey *real Grace* to Infants; some say, to all; as Mr. Bedford, and others; some, only to the *Elect*, as Dr. Burges: And thus you see they are not agreed in their Verdict, nor who shall speak for them. But for an Answer hereto, I

Dr. Tayl. shall again refer you to Dr. Taylor, p. 240. speaking so much my mind, and the truth herein, viz. *Whether Infants have Faith or no, is a Question* (saith he) *to be disputed by persons that care not how much they say, and how little they prove.*

First, *Personal and Actual Faith* they have none; for they have no *Acts of Understanding*; and besides, how can any man know that they have, since he never saw any sign of it, neither

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can be told so by any that could tell? Secondly,
*Some say they have Imputative; but then so let
 the Sacrament be too; that is, if they have the
 Parents faith or the Churches, then so let Bap-
 tism be imputed also by derivation from them,
 and as in their Mothers Womb, and while they
 hang on their Mothers Breasts, they live upon
 their Mothers Nourishment: So they may upon
 the Baptism of their Parents, or their Mother
 the Church: For since Faith is necessary to the
 (suscption of Baptism (and they themselves confess
 it by striving to find out new kinds of Faith to
 dumb the matter up) such as the Faith, such must
 be the Sacrament, for there is no proportion
 between an actual Sacrament, and an imputative
 Faith; this being in immediate and necessary
 order to that. And whatsoever can be said to
 take off from the necessity of Actual Faith, all
 that and much more may be said to excuse from
 the actual susception of Baptisme. The first of these
 devices was that of Luther and his Scholars;
 the second of Calvin and his, and yet there is a
 third Device, which the Church of Rome teaches,
 and that is, that Infants have habitual Faith;
 but who told them so? How can they prove
 it? What Revelation or Reason teacheth any
 such thing? Are they by this habit so much as
 disposed to an actual Belief, without a new Ma-
 ster? Can an Infant, sent into a Mahumetan
 Province be more confident for Christianity, when
 he comes to be a Man, than if he had not been
 baptiz'd? Are there any Acts precedent, conco-
 mitant, or consequent to this pretended Habit?
 This strange Invention is absolutely without Art,
 without Scripture, Reason, or Authority; But
 the*

the men are to be excused unless there were a better.

To which (saith he) this Consideration may be added, That if Baptism be necessary to the Salvation of Infants (as the Fathers of old, and the Church of Rome and England since) upon whom is the Impiety laid? To whom is the Command given? To the Parents, or the Children? Not to the Parents; for then God hath put the Salvation of innocent Babes into the Power of others, and Infants may be damned for their Fathers Carelessness or Malice. It follows that it is not necessary at all to be done to them, to whom it cannot be prescribed as a Law, and in whose behalf it cannot be reasonably entrusted to others, with the appendent necessity; and if it be not necessary, it is certain it is not reasonable; and most certain it is no where in terms prescribed; and therefore it is presumed that Baptism ought to be understood and administered according as other Precepts are, with reference to the capacity of the Subject, and the reasonableness of the thing.

And again to this purpose, p. 242. And if any man runs for succour to that exploded Creepugeton, that Infants have Faith, or any other inspired Habit, of I know not what or how; we desire no more advantage in the world, than that they are constrained to answer without Revelation, against Reason, common Sense, and all the Experience in the World.

Part Chap. 3.
 The Argument from Federal Holiness
 Examined.

The other *Scriptures* we shall speak to, are Arg. 4.
 those that are supposed to hold out a *From Fe-*
Covenant-Right to the Children of Believers, *deral Ho-*
 and from whence Arguments are drawn for the *linefs exa-*
 baptizing of them, which are principally, *mined.*
 1. Cor. 7. 14. Gen. 17. 7. compared Rom. 4. 11.
 and Acts 2. 39. From whence it is asserted,
 That the Children of Believers being a holy Seed,
 and in Covenant, that to them therefore belong
 the Seals of the Covenant; which we shall ex-
 amine with care and circumspection; so much
 stress being laid thereon. And as previous to
 our Answer thereto, shall in the first place, take
 notice, that this way of arguing hath been the
 new way, which, since the Reformation, hath
 been taken up to prove *Infants-Baptism* by.

For when the unsoundness and rottenness of *Antiquity*
 the ancient ground of *Infants-Baptism* appeared, *of the A-*
 they being loath to part with the Tradition, en- *gument*
 deavoured to build it upon this new Foundation; *from Fe-*
 for when it was discovered that *Infants* might *deral Ho-*
 be saved without *Baptism*. and that they were *linefs.*
 not damned if they died without it, and that
 the Sacrament did not give Grace by the bare
 Work done, nor took not away Original Sin, it
 was high time to lay a new foundation for it, or
 else it would have fallen, therefore is this new
 way of *Covenant Holiness* found out, upon
 which

which our *Congregational* Men, especially both in *Old* as well as *New-England* seem to go, of which *Zwinglius* about 120 years since, (forasmuch as I can learn,) was the *first* Founder, wherein he was singular from all that went before him. And which he seems himself to own in his Book of Baptism, *Tom. 2. Fol. 57. Saying, That all those who have from the Apostles times written of Baptism, have not in a few things erred from the scope*; he having it seems, found out a way freer from Error and Exception, than all the Tracts of the Antients.

Having observed to you the *Antiquity* of this New Foundation, we shall in the next place weigh and consider the Arguments themselves.

The Arguments from Federal Holiness.

The *First* and chiefest is from *1 Cor. 7. 14. Else were your Children unclean, but now are they holy.* From whence this Argument is raised.

1 Cor. 7. 4.

That they who are holy with a Covenant-Holiness, may be baptized: But the Infants of Believers are holy with a Covenant-Holiness; for it is said in the Text, But now are they holy; therefore they may be baptized.

In which Argument we have these two things asserted, but not all proved. *First*, That the *Holiness* in the Text is a *Federal*, or *Covenant-holiness*. *Secondly*, That *Federal* or *Covenant-holiness* qualifies *Infants* for *Baptism*. Both which are positively denied upon the following Grounds.

First, Because the *Holiness* in the Text, be it what it will, whether *Moral*, *Federal*, or

Ma-

Part. 2 Chap. 3. A Treatise of Baptism.

ly both *Marimonial*, is neither here, or elsewhere assigned to be a ground of baptizing Children upon; it being only the ground laid down in the Institution that can warrant the same.

The *Female*, as well as the *Male*-Children, under the Law, had all of them a *Legal* or *Federal* Holiness; yet must none of them be circumcised, because God *had not so ordained*: And for *twenty* Generations before the Law, Circumcision was neither administered to *Male* or *Female* for the like Reason. It being God's Word only, not our Reason, or the Inventions or Perswasions of Learned men that can warrant our practice in God's Ordinances. That Profession of Faith and Repentance is a substantial ground to baptize upon, is undeniably proved from Scripture, and consented to by themselves. But that *Federal Holiness*, or any other Qualification in Infants, is any Scriptural ground for the same, is yet to be proved, this Text being altogether silent herein.

But *Secondly*, If it should be granted that *Federal Holiness* was a ground to baptize Children upon under the Gospel, as it was to circumcise them under the Law, which must not be owned by any means: Yet from substantial Arguments it will appear, that no such Holiness is intended here.

First, Because there is no such Holiness in the *New Testament* as a *Federal Holiness* belonging to Children, That because the Parents are Believers, and in the *New Covenant*, their Natural Seed must therefore be so esteemed, and have the like right thereby to the *Evangelical*, as the Children under the Law had to the *Le-*

*No such
Federal
Holiness
in the New
Testam.*

gal Ordinances ; which, as no where to be found, so not to be admitted upon the following Considerations.

1. Because it contradicts the *Gospel-Dispensation*, as before.

2. Because such apprehensions entail Grace to Nature, Regeneration to Generation; in contradiction to that of our Saviour, *John 3. That which is born of the flesh, is flesh. And that we are all the Children of wrath by Nature*, Eph. 2.

3. Because it contradicts all the Experience, both of former and latter times, wherein Godly men have had Wicked Children, and Wicked Men good Children; as *Abraham* had an *Ishmael*, *Isaac* an *Esau*, *David* an *Absalom*; and on the contrary, wicked *Abaz* begat good *Hizekiah*, wicked *Abia* good *Asa*, wicked *Amon* good *Josiah*.

4. Because it necessitates an owning the Doctrine of *Falling from Grace*.

2 *The Text* Secondly, Because the Text intends another Holiness, viz. A Civil or Matrimonial Holiness, in opposition to Fornication, Uncleanness, Bastardy. And which doth fully appear,

1. From the Scope of the place.

First, From the Scope of the Place; The Question propounded by the Believing *Corinthians* for Solution was, Whether their new Spiritual Relation to Christ in the Gospel, did not dissolve their Carnal Relation entered into in Unbelief; and whether they could without defilement, maintain their Conversation without Sin any more than they could in *Ezra's* and *Nehemiah's* time?

To which the Apostle replies, That the Cl.

Chap. 3. *Relation* they had orderly entred into, was
 clean now as before : The unbelieving Husband
 was as much clean and sanctified to his believing
 Wife, and that she might as freely converse
 with him in the *Conjugal* State now, as before
 the *Spiritual* difference hapned betwixt them.
 For *Religion* breaks no *Bands* nor *Civil* *Con-*
tracts, they being as true *Man* and *Wife* as be-
 fore the *Marriage*, as Honourable as before.
 And therefore the Apostle adviseth that they
 should abide in the *State* and *Calling* Religion
 bindeth them in, *ver. 20.* And that by no
 means the *Believer* should depart, and upon
 that account break the *Relation* : but that he
 should maintain his *Civil*, in expectation of
 gaining the other over to a *Spiritual Relation*.
 And in confirmation hereof, brings an Argu-
 ment *ab absurdo* ; for otherwise the *Children*
 that they had together, would be unclean, viz.
 if they should depart from their Relations for
 the unlawfulness of the *Marriage*, and unclean-
 nesses of the *Bed*, what would they make their
Children, but *Bastards*, or *unclean*. But in as
 much as they had no *question* of their *Legiti-*
macy or *Holiness*, neither had they any cause
 to scruple the other. And farther also, the *Be-*
liever had the least ground to doubt hereof,
 because to him all *lawful* things are clean, whe-
 ther *Husband*, *Wife*, *Child*, *Estate*, &c. which
 all the *Holiness* I conceive can be meant in the
 text, agreeable to the *Holiness*, 1 *Thes. 4. 3, 4.*
Mal. 2. 15. The *Bastard* being amongst the
 unclean and unholy, *Deut. 32. 2.* as Mr. *Cal-*
vin upon *Mal. 2. 15.* saith well ; namely,
Wherefore hath God made one ? to wit, seeking Calvin.

a Seed of God ; a Seed of God is here taken Legitimate ; as the Hebrews do name that Vine, which is pure from any fault or spot ; therefore he sought a Seed of God, that is, a pointed Marriage from whence should be born Legitimate and pure Offspring ; secretly therefore doth the Prophet here shew, that they are Bastards that shall be born by Poligamy ; because they neither can, nor ought to be accounted Legitimate, but they who are begotten according to God's Institution ; but where the Husband takes another Wife, and takes himself another, as he perverts the Order of Marriage, so also he cannot be a lawful Father. Thus Calvin.

2. The Holiness the same spoken to be in the unbeliever.

A second Argument, why it is a Holiness of this kind, and not such a Federal Holiness suggested ; because the Holiness of the Child is of no other nature, than that spoken of in the unbelieving Parent in the Text ; and if one is entitle to the Ordinance, so the other.

3. Children not to be taken for Infants only.

A Third is from the consideration that the word Children in the Text, is not to be limited to Infants, or such Children that they might have since the Religious difference happened ; but of grown Children also ; for a man's Child is his Child whilst he lives, though 30, 40, 50 years old ; and we suppose it would be as absurd to say, a Heathenish Son should be baptized upon a Federal Holiness, as to say, an unbelieving Parent should so be.

4. Seed so it cannot be known.

A fourth Argument, why this cannot be new Covenant-Holiness that must qualify a Child to Baptism : First, Because that cannot be known ; for if the Parent professing Faith

Part 1. *Hypocrite*, and not in *Covenant* themselves,
 taken then may you baptize a wrong *Subject* as well
 that as a right one.

or sp. And secondly, Such an *absurdity* would fol-
 at is, that no *Unbeliever's* Child is in *Covenant*
 be born *Elect*, which is notoriously false ; for as be-
 tly there, *Hezekiah* was the Son of wicked *Abaz*,
 they are and *Asa* of *Abia*, and *Josia* the Son of wicked
 ; because *Amon*.

ted Leg. Thirdly, From the *concurrent Testimony* and
 cording Confession of many learned *Commentators* and
 band Parties themselves.

d takes *Austin*, a great Asserter of *Infants-Baptism*,
Order as before, saith hereupon, *It is to be held with-*
 l Faith out doubting, *whatsoever that Sanctification was,*
 it was not of power to make *Christians*, and re-

3. From
 the Con-
 fession of
 Commen-
 tators up-
 on the
 place.
Austin.

oliness omit sins,

oliness. *Jerom* saith, *Because of God's appointment, Jerom.*
 Child Marriage is Holy.

on of *Ambrose* thus upon the place ; *The Children Ambrose*
 one are Holy, because they are born of *Lawful*
Marriage.

that t. *Melancton* in his *Commentary* upon the
 e limi place, thus ; *Therefore Paul answers, that the*
 y mig *Marriages* are not to be pulled asunder for their
 ppend unlike opinions of God ; if the *impious* person do not
 's Chi cast away the other : and for comfort, he adds as
 2, 40, a Reason, *The unbelieving Husband is sanctified*
 ald be by the *believing Wife*. *Meat* is sanctified ; for
 d be that which is holy in use, that is granted to Be-
 say, u livers from God ; so here he speaks the use of
 Marriage to be *Holy* and to be granted of God.
 not be Things prohibited under the *Law*, as *Swines-*
 ifie and flesh, and a *Woman* in her pollution, were called
 cannot unclean. *The Connexion of the Argument* is

Melanct.

this, If the use of Marriage should not please God, your Children would be Bastards, and so unclean: But your Children are not Bastards; therefore the use of Marriage pleaseth God; and how Bastards were unclean in a peculiar manner, the Law shews, Deut. 23.

Muscul. Musculus, in his Comment upon the place, confesseth, That he had abused formerly that place against the Anabaptists, but found it impertinent to that purpose.

Camerar. Camerarius, in his Commentary upon the place, saith, (For the unbelieving Husband hath been sanctified, an unusual change of the Tense, that is,) sanctified in the lawful use of Marriage; for without this, saith he, it would be that their Children should be unclean, that is infamous, and not Legitimate; who so are holy, that is, during the Marriage, are without all blot of ignominy.

Erasmus. Erasmus, upon the place, saith thus; Infants born of such Parents, as the one, being a Christian, the other not, are holy legitimately; for the conversion of either Wife or Husband doth not dissolve the Marriage which was made, when both were in unbelief.

And to which we might add many more; for as a learned Searcher into this Controversie, affirmeth, that all the Ancients went this way, and that none ever affirmed this new way of Federal Holiness till the Controversie of Anabaptists in Germany arose: Mr. Tombes in his Examen. 82.

Object. But you give another sence of the Word Holy, than is to be found in Scripture; for no where

where is *Holy* the same with *Legitimate*; but throughout the Bible (yea, in 600 places, saith Mr. *Sydnam*, and Mr. *Baxter* again and again) Holiness is taken for a separation to God, but never in a common sense.

To which I answer, first, That suppose it was so, that the *Word* in all places but this, should have another *sence*, it followeth not but it may have this *sence* properly enough here, the Scope of the place leading to it. As for *Example*, the Word ἐξουσία, signifying authority or power in all other places; yet in 1 Cor. 11. 15. is rendered a Vail: So the Word בֵּרַךְ that generally, and in most other places, is translated to *bless*, doth in Job 1. 5, 11. & 2. 9. signify a quite contrary sence, namely, to *curse*; and of which we might give you many Instances; but let one more serve for all in the very Word it self, viz. קִרַּשׁ, which generally signifieth *Holiness*; yet in Deut. 23. 17. Hosea 4. 14. 2 Kings 23. 17. is rendered *Whoredom* or *Sodomy*.

And secondly, Neither are we to seek of some parallel place, where the Word *Holy* signifieth this sort of *Holiness*, viz. *Matrimonial* or *Conjugal Holiness*, Mal. 2. 15. A Holy Seed, viz. a *Legitimate* Seed, as *Calvin*, and *Camer.* and others enlarge upon it, in opposition to *Bastardy* or *unholy*; for so were Bastards to be esteemed, Deut. 23. 17. And so 1 Thes. 4. 3, 4, 5. This is the will of God, even your Sanctification, and that you should abstain from Fornication, that every one should know how to possess his own Vessel in sanctification and honour; as 'tis said of

the Young men, 1 Sam. 21. 5. and not in the lust of Concupiscence, &c. Where Holiness is put in opposition to *Uncleanness* and *Fornication*.

But *Thirdly*, Neither can *Matrimonial Holiness* be said not to be a separation to God; for it is no other than a setting apart according to God's Ordinance, which is called honourable, (or in this sense holy) and not to all whereby Men and Women are *dedicated* and devoted to each other by mutual solemn Contract, according to *God's Institution*, that of two they may be made one, and set up a *Relation* to the *Holy ends* God appointed, viz. to prevent uncleanness, for mutual help and propagation: And though we do not call a Marriage a *Sacrament*, with the *Papists*, yet we own it as an honourable and *holy state*, God's Ordinance having made it so.

Object.

But this seems to be a sense contrary to the *express words*; for is it not said that the unbelieving Husband is sanctified *by the Wife*? which is a sanctification derived from the *Believer*.

Ans.

To which I Answer, that the Word [*by*] translated [*by*] should be rendered [*to*] as it is, Gal. 1. 16. [*to me*] 2 Pet. 2. 5. [*to Faith*] Acts 4. 12. [*to men*] which the scope over-rules, and which must needs be so here; which Mr. *Marshall* grants *Tombs* ex. p. 79. for in no sense can it be sanctified *by her*: for he is not spiritually sanctified, being as yet an *unbeliever*; and one Argument therefore of the *Wives* remaining to endeavour to convert him: Neither can it be a *Federal Holiness*; for that, by this Argument would entitle him to *Baptism* as well as she

in the Children; nor can it be proper to say, the unbeliever is sanctified in a *Matrimonial sanctification* by his *believing Wife*; for that is only by *God's appointment*; therefore must it necessarily be to the Wife, *viz.* to her *use* and lawful enjoyment, as *Food* and *Rayment*, and all *God's Blessings* are, it being not [as Mr. Marshall grants] a Holiness of *State*, but of *Use*; and therefore she did not sin in continuing in the station and place Religion found her, which is the Answer to the *Scruple*.

But is it not said, *now are your Children holy*; *Object*. implying some present alteration for good to them, upon the change of the state of the *Parent*, which did not belong to them before?

To which *Beza's* sence of the words may be a *Ans.* very proper Answer, *viz.* That the Word is not to be understood an *Adverb of Time*, but a *Conjunction that is wont to be used in the assumptions of Arguments*; and so the sence is [but now] that is, *forasmuch as the unbelieving Husband is sanctified to the Wife, your Children are holy, that is, lawfully begotten and born*.

Therefore notwithstanding your difference in Religion, that although he be an *Idolater*, and you a *Christian*, yet the Civil State lawfully entered into before this alteration may be converted in without sin; for if the *Believer* should depart, and break the *Relation*, it was either for the defect of the first *Band* or *Tie*, or for unequal yoking with *Infidels*, as in *Ezra's* time. But as to the latter, there being no such Law to the *Gentiles*, to put away *Wives* and *Children* upon that account. And to the former, you having no doubt of the *Legitimacy* of

of your *Children*, but take it for granted they are holy ; neither need you doubt of your lawful *Marriage-state*, your new relations infringing neither : Therefore from the Holiness both of *Bed* and *Birth*, continue together, and let not the *believing Husband* put away his *unbelieving Wife* ; nor let not the *believing Wife* depart from her *unbelieving Husband*, which is all the Holiness that is found in this Text, and no such thing as a *Federal Holiness* : Though if there was, it would be no ground to baptize an Infant upon , as before.

The



The Arguments from Circumcision Examined.

Another, and none of the least Argument that is urged to prove Infants-Baptism by, is from pretended consequences from the Covenant made with Abraham, Gen. 17.

From whence it is thus Argued;

THose to whom the Gospel-Covenant belonged, to them the Seal thereof appertained; but to Believers and their Seed, the Gospel-Covenant belonged; as Gen. 17. 7. *I will be a God to thee, and to thy Seed: And Acts 2. 39. The Promise is to you and your Children.*

The Argument from Circumcision.

Therefore to them the Seal thereof, Circumcision [so called, Rom. 4. 11.] did appertain, Gen. 17. 10. For the *Fœderati* were to be *Signati*; those in the Covenant were to have the Seal thereof: And therefore by consequence it naturally followeth, That if Circumcision, the Seal of the Gospel-Covenant belonged to the Seed of Believers under the Law, then doth the Gospel-

Spel-Seal, Baptism, much more appertain to the Seed of Believers under the Gospel, which comes in the Place, Room and Use of Circumcision; otherwise the priviledge under the Gospel, would be less than that of the Law, should Children be denied such a benefit.

Ans^r. That this is fallacious, and false reasoning (and that there is no *Natural Consequence* at all from this Scripture, to infer the *Baptizing of Infants*; nor any ground to build the *Gospel-Ordinance Baptism*, upon the Command of the *Legal-Ordinance Circumcision*) may fully appear, by examining the following Particulars which are *begged*, but not *proved* in the Argument.

1. *Whether Circumcision, called here the Gospel-Seal, did of old belong to all in Gospel-Covenant?*
2. *Whether the New (or Gospel) Covenant, and that mentioned, Gen. 17. be one and the same?*
3. *Whether the Seed mentioned was Abraham's Natural or Spiritual Seed?*
4. *Whether Circumcision was a Seal of the New Covenant to the Children under the Law?*
5. *Whether Circumcision was administered to Believers as Believers, and to their Seed only?*
6. *Whether Baptism did succeed in the Place, Room and Use of Circumcision?*
7. *Whether the not baptizing Infants makes the priviledges under the Gospel, less than the Circumcising them under the Law?*

To the first; *Whether Circumcision, called the*

the Gospel-Seal, did belong of old to all in Gospel-Covenant?

'Tis answered, That the contrary doth manifestly appear upon a double account; 1. Because some that were in the Gospel-Covenant, were not Sealed: And, 2. Some that were out of the Covenant were sealed therewith.

Circumcision not the Seal of the Gospel Covenant to all Believers.

1. There were many persons in Covenant that were not circumcised; that were *Fœderati*, but not *Signati*; as for instance, All the Believers from Adam to Abraham, who received no such Seal; nor 2. did any of the Believers out of Abraham's Family, as Lot, Melchizedech, Job, that we read of, receive any such Seal; neither, 3. did any of the believing Females in any Age, receive it.

1. Many in Covenant not Sealed with it.

And secondly, There were some to whom the Covenant did not belong, that received that called the Seal of Circumcision: For of Ishmael God had said, that this Covenant was not to be established with him, but with Isaac; and yet he was circumcised, Gen. 17. 20, 21, 25. Gal. 4. 29, 30. And the same may be said of Esau, Rom. 9. 10, 11, 12, 13. And as to all the Strangers in Abraham's House, or bought with Money in Israel, that were circumcised, it may well be doubted whether the New Covenant-Promises did belong to them.

2. Many out of the Covenant they were Sealed.

To the Second, Whether the New Covenant, and that mentioned in Gen. 17. be the same?

In Answer whereto, it must be understood, That as Abraham, by Promise, stood in a double capacity, viz. The Father of a Nation, viz. The Natural Israelites; so to be also a Father of many was.

2. The Covenant in Gen. 17. must Covenant, as the Seed many was.

many Nations, comprehending the Spiritual *Israel*, whether *Jews* or *Gentiles* throughout the world; and so accordingly the Promises were of two sorts, sometimes respecting his *Natural Seed*, whether *Domestick* or *National*, who were Typical of the *Spiritual*, as the Birth of *Isaac*, the deliverance of his *Posterity* out of *Egypt*, the possessing of the *Land of Canaan*, with many outward *Temporal Blessings*, and Benefits annexed thereto; as *Gen.* 15. 13. & 18. 17. & 8. 15, 16. *Acts* 7. 3, 4, 5, 6.

And others again, respecting in a peculiar manner the *Spiritual Seed*, the Family of the *Faithful*, viz. the *Elect*, of whom, through Christ, he was Father, and which are Evangelical, and in an especial manner belonging to the new Covenant; as *Gen.* 12. 3. 18. 18. *In thee shall all Nations be blessed*; which is called a Gospel Promise, *Gal.* 3. 8, 9. So *Gen.* 15. 5. *So shall thy Seed be.* *Gen.* 17. 5. *A Father of many Nations.* And Ver. 8. *To be his God, and the God of his Seed.* And therefore must the mind of Wisdom rightly distinguish, and truly apply the *Promises*, that are many times so mixed, that the one may be taken for the other; and sure I am, much of the mistake and error lies here in this very thing, by applying that to the one, which belongs to the other.

3. The Seed in the 7th v. the Spiritual Seed only.

But Thirdly, *What Seed of Abraham is it to whom the Promise doth belong*, in the 7th ver. whether the *Natural* or *Spiritual*, and who those Children of Promise? *Acts* 2. 39.

To the clearing the first; namely, That of the Seed, ver. 7. I shall refer you to the Exposition

fiction it self the Scripture hath given us hereof, with the concurring sence of many judicious Expositors, and all of them parties themselves.

1. The Scriptures expounding this Text, are Gal. 3. 16. *Now to Abraham and his Seed were the Promises made; he saith not, to Seeds, as of many, but as of one, and to thy Seed, which is Christ: And therefore saith, verse 29. If you be Christ's, then are you Abraham's Seed, and Heirs according to Promise: And farther, Rom. 9. 7, 8. Neither because they are the Seed of Abraham, are they all Children, but in Isaac 7, 8. shall thy Seed be called; that is, they which are the Children of the Flesh, these are not the Children of God; but the Children of the Promise are counted for the Seed. And Rom. 4. 13, 14. For the Promise that he should be the Heir of the World, was not to Abraham, or to his Seed through the Law, but through the Righteousness of Faith; for if they which are of the Law be Heirs, Faith is made void, and the Promise made of none effect.* Gal. 3. 16. Rom. 9. Rom. 4. 13, 14.

Which so fully confirms the Seed here mentioned, to whom the Promise belonged, not to be the Carnal but Spiritual Seed; and in farther confirmation thereof, you have these following Authors, and all of them Pedobaptists, viz.

Calvin, upon Gen. 17. 7. saith, *That it is manifest that the Promise understood of Spiritual blessing, pertaineth not to the Carnal Seed of Abraham, but to the Spiritual; as the Apostle himself saith, Rom. 4. & 9. For if you understand the Carnal Seed (saith he) then that Promise* Calvin:

mise will belong to none of the Gentiles, but to those alone who are begotten of Abraham, and Isaac according to the Flesh, Estius Ann. Gen. 17. 7.

Ainsw.

Ainsworth, on Gen. 12. 7. [thy Seed] *This is, all the Children of Promise (the Elect) who only are counted Abraham's Seed, Rom. 9. 7, 8. And in Christ are Heirs by Promise, as well the Gentiles as the Jews.*

D. Owen

Dr. Owen, in his Book called *The Doctrine of Saint's Perseverance* in chap. 4. arguing from the Covenant of Grace, to prove the unchangeableness of the Love of God, begins with Gen. 17. 7. saying, *That the effectual dispensation of the Grace of the Covenant is peculiar to them only, who are the Children of Promise, the Remnant of Abraham according to Election, with all that in all Nations were to be blessed by him and his Seed Jesus Christ: Ishmael, though circumcised, was to be put out, and not to be Heir with Isaac: And a little after he writes thus; What blessing then was here made over to Abraham? All the Blessings, saith he, that from God are conveyed in and by his Seed Jesus Christ, in whom both he and we are blessed, are wrapped therein; What they are, the Apostle tells you, Eph. 1. 13, They are all Spiritual Blessings, if Perseverance, if the continuance of the Love and Favour of God towards us, be a Spiritual Blessing, both Abraham, and all his Spiritual Seed; all Faithful ones throughout the world are blessed with it in Jesus Christ; and if God continuing to be a God to them for ever, will enforce this Blessing (being but the same thing in another expression) it is here likewise asserted.*

Ames

Chap. 3. A Treatise of Baptism.

Amesius, De Prædest. chap. 8. Ser. 6. saith,
There are many of the Seed of Abraham, to
whom the word of Promise doth not belong, as
Ishmael and Ishmaelites. But if so there be
many of the Seed of Abraham, to whom the word
of Promise doth not belong: Then the rejection
of many Jews who are of the Seed of Abraham,
doth not make void the word of Promise. From
whence may we not safely conclude, that if the
Natural Posterity of Abraham, were not within
the Covenant of Grace, by virtue of the Pro-
mise, Gen. 17. 7. Then much less are our Na-
tural Posterity. But the former is true, Rom.
9. 6, 7, 8, 9, 10, 11, 12. So is the latter.

To which we might add divers others; but
 let these suffice.

And from the contrary perswasion, what *The evil*
 dismal Consequences would arise? For if God *consequen-*
 made his Covenant of Grace with the Posterity *ces of the*
 of Believers, as this Doctrine asserts; then all *contrary.*
 the Posterity of Believers should certainly have
 Grace bestowed upon them; for it is the Co-
 venant of God which doth convey Grace, Rom.
 4. 16. 2 Cor. 1. 30. None missing of Grace
 from God's Faithfulness; which Mr. Blake *M. Blake*
 doth so confidently affirm, p. 6. saying, *That*
Christianity is hereditary; that as the Children
of a Nobleman are Noble, the Child of a Free-
man Free, of a Turk, a Turk; and of a Jew, a
Jew; so the Child of a Christian is a Christian:
 a contradiction not only of Scripture, which
 saith, *We are Children of wrath by Nature; but*
 of all former and latter Experience.

Then would Grace be a Birth privilege, and
 Regeneration (as before) tied to Generation,

N

contrary

contrary to *John* 3. 3. & *John* 1. 12. 13.

Then must all the *Posterity of Believers* be saved; without you will necessitate the Doctrine to be true, that men may fall from Grace.

Then must we tie up and confine the Grace of God's Covenant to the Children of *Believers* only; and then what hope for the Children of *Unbelievers*, contrary to the Experience of all Ages. For was not Grace extended to the *Gentiles*, who were not the Children of *Believers*, when the Natural Branches, the Children of believing *Abraham* were cut off.

Then is the Covenant of Grace it self overthrown, concluding an interest without Faith, *Rom.* 4. 14. Deriving a Title by Natural Generation.

Acts 2. 38.
answered.

And as to the other Scripture of *Acts* 2. 38, 39. urged as a Parallel to the other; it is so indeed, rightly understood, but not at all in the sense supposed.

For first, It is to be observed, that the Promise there made, is the giving of the Spirit, called the Promise of the Father, prophesied of by *Joel* 2. 28. and doth follow the receiving of Christ in the Gospel, *Eph.* 1. 13. *Gal.* 3. 14. and the obeying his Commands, *Acts* 5. 32. Therefore in *v.* 38. *Peter* exhorts them to Repentance and Faith, in order to the receiving of it; because the Promise is to them and their Children, viz. to the *Jews*, and to them that are afar off, to the *Gentiles* also, even as many of both as the Lord should call; therefore the Promise is not made but upon condition of Calling, of Faith, and Baptism.

Secondly,

Secondly, It is remarkable that the Apostle doth first exhort to *Repentance*, then to *Baptism*, shewing the order that Christ had directed to in the Commission; neither is the Promise mentioned, as though of it self it gave right to *Baptism* without Repentance, but as a Motive why they should repent and be baptized, that they might also, as others had done before their eyes, be made partakers of the Holy Spirit, which the Prophets had foretold, and Christ had promised, wherein Infants [neither capable of Faith, Repentance and Calling] are not concerned in the Text; and by Children spoken of, are no other meant, than the posterity of the Jews: for who knows not that they are so called, and that my Child is my Child, though 40, or 50 years old? Upon which Text, Dr. Hamond, in his Resolution concerning Infants-Baptism, sect. 81. hath to this purpose; In the next place, saith he, is attempted the disproving of all Arguments brought in defence of Pado Baptism from Peter's words, Acts 2. 39. To which, saith the Doctor, I answer; That if any have made use of that unconcludent Argument, I have nothing to say in defence of them; I think the practice is founded upon better Basis than so, and the Word Children there, is really the Posterity of the Jews, and not particularly their Infant-Children.

And Dr. Taylor upon this Scripture, p. 233. saith, That the words mentioned in St. Peter's Sermon (which are the only Records of the Promise) are interpreted upon a weak mistake. The Promise belongs to you and your Children; therefore Infants are actually receptive of it in that

capacity; that is the Argument; but the Reason of it is not yet discovered, nor ever will; for, [to you and your Children] is to you and your Posterity, to you and your Children, when they are of the same capacity, in which you are receivers of the Promise. But he, that, whenever the word [Children] is used in Scripture, shall by [Children] understand Infants, must needs believe, that in all Israel there were no men, but all were Infants; and if that had been true, it had been the greater wonder they should overcome the Anakims, and beat the King of Moab, and march so far, and discourse so well; for they were all called the Children of Israel.

The fourth thing to be enquired into, is, *Whether Circumcision was a Seal of the New Covenant to Believers and their Seed?*

Circumcision only a Seal to Abraham not to Believers, nor their Seed.

To which I answer in the Negative, that it was neither a Seal to them, nor much less a Seal to them of the New Covenant. It is true, it was a Seal, Confirmation, or Ratification of the Faith that Abraham had long before he was circumcised; but so could it not be said of any Infant that had no Faith. It was a Sign put into the Flesh of the Infant; but a Sign and Seal only to Abraham, witnessing to him, that he not only had a justifying Faith, but to the truth of the Promises, viz. *That he should be the Father of many Nations*, Gen. 12. 23. 2. *The Father of the Faithful*, Rom. 4. 11. *Heir of the World*, Rom. 4. 13. *That in him all the Families of the Earth should be blessed*, viz. in Christ proceeding from him, which was no way true of any Infant that ever was circumcised; for none had before their Circumcision such a Faith,

Faith, that entitled them to such singular Promises; the Scope in that place, in *Rom. 4.* being to shew, That Abraham himself was not justified by Works; no not by Circumcision, but by Faith which he had long before he was circumcised; and so but a Seal or Confirmation of that Faith which he had before, and to assure him of the truth of those special Promises, made to him and his Seed, both Carnal and Spiritual.

And to which purpose you have both *Chrysostom* and *Theophylact*, as Mr. Lawr. p. 168. *Chrysostom* viz. It was called a Seal of the Righteousness of Faith; because it was given to Abraham as a Seal and Testimony of that Righteousness, which he had acquired by Faith: Now this seems to be the priviledge of Abraham alone, and not to be transferred to others; as if Circumcision in whom ever it was, were a Testimony of Divine Righteousness; for as it was the priviledge of Abraham, that he should be the Father of all the Faithful, as well circumcised, as uncircumcised, being already the Father of all uncircumcised, having Faith in Uncircumcision, he received first the Sign of Circumcision, that he might be the Father of the circumcised. Now because he had this priviledge, in respect of the Righteousness which he had acquired by Faith, therefore the Sign of Circumcision was to him a Seal of the Righteousness of Faith: But to the rest of the Jews, it was a sign that they were Abraham's Seed; but not a Seal of the Righteousness of Faith, as all the Jews also were not the Fathers of many Nations.

Secondly, Much less was Circumcision a Seal of the New Testament, as before; for nothing

is a *Seal* thereof but the *Holy Spirit*, Eph. 1. 13. & 4. 30.

Thirdly, Neither is Baptism more than Circumcision, called a *Seal*; it is called a *Figure*, 1 *Pet.* 3. 21. And it is a sign, as before: But a sign and figure proper only to men of understanding, representing Spiritual things and Mysteries; and not as Circumcision, which was a sign not *improper* for Infants; because it left a *signal* impression in their flesh, to be remembered all their days; but so cannot Baptism be to any Infants.

The fifth thing to be examined is, *Whether Circumcision was administred to Believers as Believers, and to their Seed after them, as such;* to which Baptism was to correspond?

5. Circumcision not administred only to Believers and their Seed.

It is answered, By no means; for it was an Ordinance, which by the institution belonged to all the Natural Linage, and Posterity of *Abraham*, good or bad, without any such limitation as was put upon Baptism; *If thou believest with all thy heart, thou maist*, Acts 8. or any such qualification to an *Infant* capable to receive it, that he should have a *believing Parent*; but will you deny *Abraham* to be a *believing Parent*? and was not he a *Father* to them all? What then! he was a publick common Father, which reaches not to the case in hand; for he was no such Father to them; neither have they any other in his stead, therefore the Analogy holds not: yet if they had, would it avail? For that Priviledge would not stand the natural Children of *Abraham* in any stead, to admit them to Baptism; which notwithstanding, they claimed the same upon that account, *Mat.*

Chap. 3. A Treatise of Baptism.

3. Yet John rejects them upon it, calling them a *Generation of Vipers*; bidding them *bring forth fruits meet for repentance*; and which only would give them admittance to the *Baptism of Repentance*; and that it was not enough to say they had *Abraham for their Father*. And to the same purpose doth our Saviour tell *Nicodemus*, a Master in *Israel*, that without the *New Birth* his Birth-priviledge would not avail him in the *Gospel-priviledges*, John 3. And with more severity doth he tell the *Jews*, that however they bore up themselves as the *Sons of Abraham*, yet without believing in Christ, who could only make them *free*, they were *Bond-slaves to sin*, and the *Children of the Devil*.

The sixth thing to be searched after is, *Whether Baptism did succeed in the Room, Place, and Use of Circumcision?* To which I answer, By no means; for the following Reasons;

1. *Not in the Room and stead.*

1. Because then only *Males*, not *Females*, would be baptized; because no other circumcised; but all believing women, as well as men, were to be baptized, *Acts 8. 12, 16. & 14. 15.*

2. Because then some, not all *Believers*, should be baptized; because not only *Women*, as before, were not admitted; but all *Believers* out of *Abraham's Family*, to whom he was a *Spiritual Father*, because he was a Believer before he was circumcised, *Rom. 4 11, 12.* Whereas all *Believers*, according to the Commission, were to be baptized.

3. Because then the *circumcised* needed not to have been baptized, if they had been already sealed with the *New Covenant-Seal*: But Christ

6. Baptism came not in the room, place and use of Circumcise.

1. Not in the room and stead.

2. Not to
the ends
and uses.

himself, and all his Apostles, and so many of the Churches were circumcised, yet nevertheless were baptized.

2. Not to the Ends and Uses neither, as suggested; upon the following grounds:

1. Because Circumcision was a *Sign of Christ* to come in the *Flesh*; and Baptism, that he was *already come* in the *Flesh*, witnessing to his *Incarnation, Death, Burial, and Resurrection*.

2. Circumcision was to be a *Partition-wall* betwixt *Jew and Gentile*; but Baptism testified the contrary, *viz.* That *Barbarian, Scythian, Bond and Free, Jew and Gentile, Male and Female, were all one in Christ*. *Cornelius the Gentile* must be *baptized*, and have the *Spirit* given to witness, that nothing must be called *common* or *unclean*, where God had purified the heart by believing.

3. Circumcision initiated the *Carnal Seed* into the *Carnal Church*. and gave them right to the *Carnal Ordinances*; but Baptism was to give the *Spiritual Seed* an orderly entrance into the *Spiritual Church*, and a right to partake of the *Spiritual Ordinances*.

4. Circumcision was to be a *Bond and Obligation* to keep the whole *Law of Moses*; but Baptism witnessed that *Moses's Law* was made void, & that only *Christ's Law* was to be kept.

5. Circumcision was administered to all *Abraham's Natural Seed*, without any profession of *Faith, Repentance* or *Regeneration*; whereas Baptism to be administered to the *Spiritual Seed* of *Abraham*, was only upon profession of *Faith, Repentance* and *Regeneration*; and which appears more fully by the following Instances compared.

1. Because a *Carnal Parent*, and a fleshly begetting, by the *Legal Birth-privilege*, gave right to *Circumcision*; whereas a Spiritual begetting by a Spiritual Parent, gave only a true right to *Baptism*.

2. Because a *Legal, Ecclesiastical, Typical* Holiness (when *Land, Mountains, Houses, Birds, Beasts* and *Trees* were holy) qualified for *Circumcision*: whereas only *Evangelical* and *Personal* Holiness was a meet qualification for *Baptism*.

3. Because *Strangers* and *Servants* bought with Money, and all ignorant Children of eight days old, yea *Trees* and *Fruits* were also capable of *Circumcision*, *Lev. 19. 23*. Whereas only men of understanding, that were capable to believe with all their heart, and to give an account thereof with their mouths, were to be esteemed capable Subjects of *Baptism*.

6. *Circumcision* was to be a sign of *Temporal Blessings* and *Benefits* to be enjoyed in the Land of *Canaan*; whereas *Baptism* was to be a sign (as before) of many *Spiritual Benefits*, viz. *Remission of sins, Justification, Sanctification* here, and *Eternal Salvation* hereafter.

It is granted, there are in some things an Analogy betwixt the one and the other, both signifying *Heart-Circumcision*, and an initiating into the Church, though as a different Church; to different Subjects, and Church-Members, upon different grounds, and to different ends, as before, and in a far different manner; one to be done in a *private House*, and by a *private Hand*, and the other in some *publick Place*, and by the hand of some *publick Minister*, appointed by the Church, to administer the same. But

But now because there is some *Analogy* in some things, is there therefore ground to conclude, it cometh into the *room*, *stead*, and *use* thereof? by no means; for by the same Argument we may as well conclude, that it cometh in the room and stead of the *Ark*, *Manna*, *Rock*, &c. And from such like Arguments drawn from *Analogies*, what *Jewish Rites* may not by our wits be introduced, to the countenancing the *Papists* in their *High Priesthood*, *National Churches*, *Orders of Priesthood*, *Tythes*, and all other their innumerable *Rites* and *Ceremonies*, that without any *Institution* of Christ, or pretence of *New-Testament-Authority*, they have introduced or imposed upon the account of *Analogy* with *Old-Testament-Rites* and *SerVICES*. Concerning which, you have the Lord

L. Brooks *Brooks*, in his *Treatise of Episcopacy*, p. 108, saying very well, viz. *That the Analogy which Baptism now hath with Circumcision in the Old Law, is a fine rational Argument to illustrate a Point well proved before; but I somewhat doubt, (saith he) whether it be proof enough for the which some would prove by it, since (besides the vast difference in the Ordinance) the persons to be circumcised are stated by a positive Law, so express, that it leaves no place for scruple; but it is far otherwise in Baptism, where all the designation of Persons fit to be partakers, for ought I know, is only such as believe; for this is the Qualification, which with exactest search I find the Scripture requires in persons to be baptized, and this it seems to require in all such Persons; now how Infants can be properly said to believe, I am not yet fully resolved.*

And

And very full and most excellently you have to this point Dr. Taylor, p. 228. Who saith, D. Tayl.
That the Argument from Circumcision is inva-
lid upon infinite Considerations: Figures and
Types prove nothing, unless a Command go along
with them, or some Express to signifie such to
be their purpose: For the Deluge of Waters,
and the Ark of Noah. were a Figure of Bap-
tism, said Peter; and if therefore the Circum-
stances of the one should be drawn to the other, we
should make Baptism a Prodigy, rather than a
Rite; the Paschal Lamb was a Type of the Eu-
charist, which succeeds the other, as Baptism
doth to Circumcision; but because there was in
the manducation of the Paschal Lamb, no pre-
scription of Sacramental Drink, shall we thence
conclude that the Eucharist is to be administred
but in one kind? And even in the very instance
of this Argument, supposing a Correspondency of
Analogy between Circumcision and Baptism, yet
there is no correspondency of Identity; for al-
though it were granted, that both of them did
confer the Covenant of Faith, yet there is no-
thing in the circumstance of Childrens being
circumcised, that so concerns that Mystery, but
that it might very well be given to Children, and
yet Baptism only to men of Reason; because Cir-
cumcision left a Character in the flesh, which be-
ing imprinted upon Infants, did its work to them
when they came to Age; and such a Character
was necessary, because there was no word added
to the Sign; but Baptism imprints nothing that
remains on the Body; and if it leaves a Chara-
cter at all, it is upon the Soul, to which also the
word is added, which is as much a part of the
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Sacrament, as the Sign it self : for both which Reasons it is requisite, that the Parties baptized should be capable of Reason, that they may be capable both of the word of the Sacrament, and the impress made upon the Spirit ; since therefore the reason of this parity does wholly fail, there is nothing left to infer a necessity of complying in this circumstance of Age, any more than in the other Annexes of the Type ; then the Infants must also precisely be baptized upon the Eighth day, and Females must not be baptized, because not circumcised ; but it were more proper, if we would understand it right, to prosecute the Analogy from the Type to the Antitype by way of Letter, and Spirit, and Signification : And as Circumcision figures Baptism, so also the Adjuncts of the Circumcision, shall signifie something spiritual in the adherences of Baptism ; and therefore as Infants were circumcised, so spiritual Infants shall be baptized, which is spiritual Circumcision ; for therefore Babes had the ministry of the Type, to signifie that we must, when we give our Names to Christ, become Children in malice, and then the Type is made compleat, &c. Thus far the Doctor.

7. Not baptizing of Infants, makes not Gospel-priviledges less than Legal.

7. Whether the not baptizing Infants makes the priviledge under the Gospel, less than under the Law, who had then Circumcision ?

To which I answer ; Not at all ; for the Reasons following.

1. Because they were not circumcised, because they were Children of Believers, or sealed with a new Covenant-Seal, as being in the new Covenant thereby, as before proved ; but upon the account of a Birth-priviledge, as being

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ing of the natural *Linage* and *Seed* of *Abra-*
ham, as a *Typical shadowy thing*; all whose
 posterity were to be marked therewith, to di-
 stinguish them from the *Nations*, and to keep
 that Line clear, from whence *Christ*, according
 to the *Flesh* should come, and to oblige them to
 keep the *Law*, &c. But no such thing in the
 Gospel; the *Body* and *Substance* being come,
 the *Shadow* was to vanish and pass away; no
 common *Father* then but *Christ*, and if *Christ's*,
 then *Abraham's Seed*, and *Heirs of Promise*;
 no Birth-privilege, but the *new Birth*; there-
 fore to go back to the *National Birth-privilege*,
 is so far from being a Privilege, that it is a
 Bondage rather, to return to the *Type* and *Sha-*
adow, the *Antitype* and *Substance* being come.

Neither ought such a thing to be any more
 esteemed the loss of a Privilege, than our not
 enjoying literally a *Holy Land*, *City*, *Temple*,
 a succession of a *High Priest*, and a *Priesthood*
 by *Generation* or *Lineal Descent* (for you know
 their Children were *Priests successively* in their
 Generation, a *Levite* begat a *Priest* or *Minister*,
 as well as the other *Tribes* begat *Church-Mem-*
bers) since all those *Types* are *Spiritualized* to
 the Believers under the *Gospel*, who are now
 the *Holy Nation*, the *Holy City* and *Temple*,
 the *Royal Priesthood*, and all *Church-Members*
 by *Regeneration*, not *Generation*. Therefore
 we are so far from being losers by the bargain,
 that as far as *Christ* exceeds *Moses* and *Aaron*,
 the *Gospel*, the *Law*, the *Antitype*, the *Type*,
 the *Spiritual Birth*, the *Carnal*, the *Extent* of
 all *Nations*, the *Confines* of *Judea*; so far are
 we better, and not worse.

Nor

Nor thirdly, If it should be taken for granted, that *Circumcision* was a Seal of the new *Covenant* belonging to all the Children of *Israel*; then would not the *Baptizing* of the Children of *Believers* answer it; neither amount to so great a privilege, nor be equivalent to it, for these Reasons.

First, There were all the *Families* and *Tribes* of *Israel* (and all Profelyted strangers) with their *Children* without distinction of good or bad, to be *circumcised*: But here only one of a *City*, or two of a *Tribe*; for *Believers* and but thin sown, and the Children of *Unbelievers* and wicked men, are to receive no such benefit in the judgment of so many.

And *secondly*, You would be very short in another respect, as being at an utter uncertainty when you had a right *Subject*; for if the *Parent* was an *Hypocrite*, or no *Elect* person, which is out of your reach to understand, you cannot know whether the Child be 'fit for Baptism; for the Seed of a wicked man you must not meddle with by any means, whereas there was not the least doubt or scruple in *Israel* as to the *Subject*; for the Father being *circumcised*, it was an infallible mark they were right.

And *thirdly*, Neither can the *Child* (when he is grown up) have any certain knowledge, that such a *Ceremony* hath past upon him in his fancy, he having no *Infallible* mark thereof; whereas the *circumcised* Infant had an *indefeasible Character* and *Mark* in his flesh, to assure him that he had received that Rite.

By all which Demonstrations you may understand, that we lose no Privilege un-

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or granted the Gospel for not baptizing our Infants,
new Children though they were circumcised under the Law.

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CHAP. IV.

Wherein is made manifest, that the Ordained Ceremony of Baptism, is, in this of Infants altered and changed, and another Rite introduced, quite contrary both to the Signification of the Word, Nature of the Ordinance, and manifest Practice thereof, not only in the Apostles Times, but many Ages after, as confess'd by Parties themselves.

That the Manner and Ceremony of Baptism ought to be by Dipping or Plunging the whole Body under Water, and not by Sprinkling or Pouring a little Water on the Face or Head, as hath commonly been used, especially since the Subjects have been changed from Men to Babes, is thus made good, viz.

First, From the proper and genuine signification of the Word, so well agreeing with the Ends and Use of Baptism, the Ceremony to the Substance, Sign to the thing signified.

The Word we call Baptism, and the Latins Baptismus, is no other than the Greek word βαπτισμα [being so retained all along, as Gomar observes in the Latin Church] and in plain

The Ceremony of Baptism is by dipping

I. From the signification of the Word.

plain *English* is nothing else but to dip, plunge or cover all over.

The Truth whereof, will more fully appear from our best *Greek Lexicons*, and by the observation of our most eminent Criticks and the Scripture-use of the words.

Scapula & Steph. *Scapula* and *Stephens*, two as great Masters of the *Greek Tongue* as we have any (and also great Defenders of Infants-Baptism) do tell us in their *Lexicons*, that βαπτίζω, from βάπτω, signifies *mergo, immergo, submergo, obruo*; item, *tingo, quod fit immergenda, inficere, imbuere, viz. To dip, plunge, overwhelm, put under, cover over to die in colour, which is done by plunging.*

Grotius. *Grotius* tells us, it signifies to dip over head and ears.

Pasor. *Pasor*, An Immersion, Dipping, or Submersion.

Vossius. *Vossius*, that it implicth a washing the whole Body.

Mincaus. *Mincaus*, in his Dictionary, That βαπτίζω, à βαπτίζω, is in the Latin *Baptismus*, in the Dutch *Doopsel* or *Doopen*, English, *Baptism* or *Baptism*, viz. to Dive or Duck in Water; and the same with the Hebrew טָבַל, To Dip.

Liegh. *Liegh*, in his *Critica Sacra*, saith, It's native and proper signification is to dip into Water, or to plunge under Water; for which he cites these Scriptures, where so used, viz. *Mat. 3. 6. Acts 8. 38.* And that it is taken from a Dye's Fat, and imports a Dying, or giving a fresh Colour, and not a bare washing only, *Rev. 19. 13.* And for which he quotes *Casaubon, Bucan, Bullinger, Zanchy, Spanhemius.* He saith
withal,

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wichal, That some would have it signifie washing, and which sence Erasinus, he saith, opposed, affirming, that it was not otherwise so, than by consequence; for the proper signification was such a dipping or plunging as Dyers use for Dying of Clothes.

Salmatus, in his Book *De Prim. Papa*, p. Salmat. 193. saith, That is not Baptism they give to Children, but Rantism.

Causabon, in his Annotat. upon *Mat. 3.* Causabon annexed to the New Testament, set forth by Stephens, saith, That immersing was the proper Right in Baptism, which the word it self (he saith) sufficiently declares, which as it signifies not *δύειν*, a going down to the bottom without any ascending; so not *ἐπιπλάζειν*, a swimming like a Cork above the Water; but *ἐκωρίζειν*, a going down, and coming up again.

Pindarus, in his Ode 2. calls a Cork swim-Pindarus ming upon the face of the waters, unbaptized; and Plutarch a Ship floating on the water, unbaptized.

Beza, on *Mat. 3. 11.* saith, The Word *Beza*. *ἐκωρίζειν* signifies to Dye by dipping or washing, and differs from the Word *δύειν*, signifying to drown, or go down to the bottom, as a stone.

Selden, *De Jure Nat. &c. l. 2. c. 2.* saith, Selden. That the Jews (from whom this Rite is conceived to come) took the Baptism wherein the whole Body was not baptized, to be void.

Mr. Daniel Rogers, in his Treatise of Sacra-Rogers. ments, Part. 1. c. 8. p. 177. saith, That the Minister is to dip in Water, as the meekest Act; the Word *ἐκωρίζειν* notes it; for the Greeks wanted not other words to express any other Act besides

besides Dipping, if the Institution could bear it. What resemblance of the Burial and Resurrection of Christ is in sprinkling? Antiquity and Scripture, saith he, confirm that way. To Dip therefore, is exceeding material to the Ordinance; which was the usage of old, without exception of Countries hot or cold.

D. Tayl. Dr. Taylor, in his Rule of Consc. l. 3. c. 1. If you would attend to the proper signification of the Word, Baptism signifies plunging in water, dipping with washing.

Mede. Mr. Joseph Mede, in his Diatribe on Tit. 3. 2. saith, That there was no such thing as Sprinkling or Rantism used in Baptism in the Apostles days, nor many Ages after them.

Chamier. Chamier, Pan. Cathol. Tom. 4. l. 5. c. 2. Ser 6. The ancient use of Baptism was to plunge the whole Body into the Element, which is the force of βαπτίζω, therefore did John baptize in a River; which is nevertheless changed into aspersion, though uncertain when and whence that Custom was taken.

I might add many more, but shall conclude with that observable Remark that Dr. Hammond gives us hereon in his Annotations, viz. upon John 13. 10. Telling us, That βαπτισμός signifies an Immersion, or washing the whole Body, which answereth to the Hebrew word, לִשְׁכַּח used for Dipping in the Old Testament: And therefore, upon Mat. 3. 1. tells us, That John baptized in a River, viz. Jordan, Mark 1. 9. in a confluence of much Water, as Enon, John 3. 23. Because it is added, there was much water; upon which account he saith, That as the Greeks

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Weeks called the *Lakes* where they used to wash
Dogs; so the Ancients called their
Baptisterions, or the Vessels containing their
Baptismal Water, *Columbethras*, viz. swimming
bathing places, being made very large with par-
titions for Men and Women. And upon Mar. 7. 4.
it is said, That the Washing or Baptizing of
Vessels, Beds, &c. was no other than a
pouring them into the Water all over, rinsing

I have carefully examined all the places in
the Old Testament, where the word Dip-
ping or Baptizing is mentioned, and do find
it expressed by the Hebrew word טָבַל, as
Dr. Hamond observe. The Sep-
tuagint do render the word *Tabal* in the He-
brew, by βάπτίζω; and which all the Trans-
lators, both the *Latin*, *Dutch*, *Italian*,
and *English* do translate *To Dip*; and
which always signifies *to dip* (the word ren-
dered *washing* being by another word) as the
following Scriptures will inform you, Gen. 37.
Exod. 12. 22. Lev. 4. 6. & 17. 14. & 6.
51. Lev. 9. 9. Dent. 33. 24. John 3. 5.
16. 18. 2 Kings 5. 14. Which are all
places I can find the word used in, in the
Old Testament.

The word generally used for washing in the
Hebrew is רָחַץ, which signifies such a wash-
ing as taketh away filth from persons or things,
as *Buxtorff*,
and *Leigh*, and which answereth to all the
words for washing, that we meet with in
Greek, viz. λῶω, a washing of the Body;
the Hands; and πλάυω, Clothes; as
Stephens

Stephens saith in his *Treasures*; which you find in very many places in the Old Testament, as *Exod.* 30. 19, 20. *Exod.* 25. 14. 8, 9. & 16. 24, &c. Which significance and sense of the word, is emphatically confirmed to us by the several Metaphors used by the holy Spirit in Scripture, in allusion hereto, viz. for persons to be plunged into great waters, they are said to be *baptized* therein, *Mat.* 10. 38. And so for persons that were endued with great measures of the Spirit, they are said to be *baptized* therewith, *Acts* 1. 5. The Children of *Israel* being encompassed with the Cloud over their head, and the divided Sea on both sides, were said to be *baptized* in the Cloud and Sea, *1 Cor.* 10. And Baptized persons are said to be dead and buried, in allusion to putting men into the Earth, and covering them therewith; none of which can hold good by sprinkling.

2. From the Scripture-practice. Secondly, It appears to be so from the practice and usage we find hereof in Scripture, and the opinion of the Learned upon it.

Mat. 3. First, In the Story of *Christ's Baptism*, read, *Mat.* 3. 5. That *Jesus came from Galilee to Jordan unto John, to be baptized of him*. And v. 16. And when he was baptized, he went up straightway out of the Water.

Cajetan. The Learned *Cajetan* upon the place, saith *Christ ascended out of the water; therefore Christ was baptized by John, not by sprinkling, nor pouring Water upon him; but by Immersion, that is, by dipping or plunging in the Water.*

Muscul. *Musculus* on *Mat.* 3. calls *Baptism* Dipping and saith, The Parties baptized were dipped, not sprinkled.

A second Script. considerable is that of *Joh. John 3. 23.* And John was baptizing in Ænon near Salim (and the reason why he pitcht upon this place is given) because there was much water there.

Piscator, upon the place, says ὁδὸς πολλὰ Piscator. signifies many Rivers, as ὁδὸς in the Singular Number; signifies the River of Jordan; this, saith he, is mentioned to signifie the Ceremony of Baptism which John used in dipping or plunging the whole Body of man standing in the River; whence he saith, Christ being baptized by John in Jordan, is said to ascend out of the Water.

Calvin, upon these words, saith, That from Calvin. this place you may gather, that John and Christ administered Baptism by plunging the whole Body into the Water.

A third Scripture worthy our notice, is *Acts Act 8. 36, 38.* As they went on their way, they came unto a certain Water; and the Eunuch said, See here is Water; and they went both down into the River, both Philip and the Eunuch, and he baptized him; and when they were come up out of the Water: Upon which place,

Calvin saith, We see what fashion the Ancients had to administer Baptism; for they plunged the whole Body into the Water: The use is this, saith he, that the Minister casts a few drops of Water only upon the body, or upon the head.

A Fourth Scripture we shall mention, is, *Rom. Rom 6. 4.* Buried with him in Baptism: Where the Apostle elegantly alludes to the Ceremony of baptizing in our Death and Resurrection with Christ.

Cajetan upon the place, saith, Thus we are buried with him by Baptism into death: By our dying he declares our Death from the Ceremony

of Baptism; because he who is baptized, is under the Water, and by this carries a similitude to him that is buried, who is put under the Earth. Now because none are buried but dead men, by this very thing that we are buried in Baptism, we are assimilated to Christ Buried, or when he is Buried.

Kecker. Keckerman, Syst. Theol. I. 3. c. 8. says, That *Immersion*, not *Aspersions*, was the first Institution of Baptism, as it doth plainly appear from Rom. 6. 3.

Diodat. Diodat. Annot. on Rom. 6. 4. Grotius on the same. Davenant, Col. 2. 12. do own Dipping to have been the Rite in Christ's time.

Tilenus. Tilenus, in his Disputation, p. 886, 890. A learned Protestant Writer, gives a most remarkable Testimony in the Case. Baptism, saith he, is the first Sacrament of the New Testament instituted by Christ, in which, with the most pat and exact Analogy between the Sign and the thing signified, those that are in Covenant with God are by the Minister washed in Water. The outward Rite in Baptism is Threesfold; 1. Immersion into the Water. 2. Abiding under the Water. 3. Resurrection out of the Water: The form of Baptism, viz. Internal and Essential, is other than the Analogical proportion which the Signs keep with the things signified thereby: For the Properties of the Water in washing away the defilements of the Body, do in a most suitable similitude set forth the efficacy of Christ's Blood in blotting out of sins; so dipping into the Water doth in a most lively similitude set forth the mortification of the old man; and rising out of the Water, the Vivification of the New.

zed, is The same plunging into the Water, holds forth to
 Similitude that horrible Gulf of Divine Justice, in which
 the Earth Christ for our sins sake (which he took upon
 men, him) was for a while in a manner swallowed up.
 Baptism, Abiding under the Water, how little a while so-
 when he ever, denotes his descent into Hell, even the ve-
 ry deepest of lifelesness, while lying in the sealed
 and guarded Sepulcher, he was accounted as one
 first In dead. Rising out of the Water, holds out to us alive-
 appear fully similitude of that Conquest which this dead man
 got over Death, which he vanquished in his own
 Den (as it were) that is, the Grave. In like
 manner therefore (saith he) it is meet, that
 we being baptized into his Death, and buried
 with him, should rise also with him, and so go
 into a new life, Rom. 6. 3, 4. Col. 2. 12.

Baptism Mr. Leigh in his Annotat. upon Rom. 6. 4. Leigh.
 New [Buried with him in Baptism unto death] Bap-
 tism, saith he, is an Instrument not only of thy
 death with Christ, which is the killing of sin,
 but also of thy Burial with him, which is a per-
 tinent mortification, or abiding under that death.
 He alludes to the manner in which Baptism was
 then administred, which was to plunge them in
 the water; the plunging of them into water
 which were baptized, was a sign of their Death
 and Burial with Christ.

The Assemblies Annotations upon the place, Assembl.
 do say, That in this phrase the Apostle seemeth to Annotat.
 allude to the ancient manner of baptizing, which
 was, to dip the Party Baptized, and, as it were,
 bury them under water for a while, and then
 raise them up again out of it, to represent the
 Burial of the Old man, and our Resurrection to
 the Newness of Life. The like saith Piscator and
 The Doctate upon the place. O 4 Dr.

D. Cave. Dr. Cave, a great Searcher into Antiquity, in his Late Book called *Primitive Christianity*, faith, p. 320. That the Party Baptized was wholly immersed, or put under water; which was the almost constant and universal Custom of those times, whereby they did most notably and significantly express the great End and Effects of Baptism; for, as in immerging there are in a manner, three several Acts, the putting the person into water, his abiding there for some time, and his rising up again; thereby representing Christ's Death, Burial, and Resurrection; and in conformity thereto, our dying unto sin, the destruction of its power, and our Resurrection to a new course of life. By the Person's being put into Water, was lively represented the putting off the body of the sins of the Flesh, and being washed from the filth and pollution of them. By his being under it, which is a kind of Burial into water, his entering into a state of Death or Mortification; like as Christ remained for some time under the state or power of Death; therefore it is said, as many as are baptized into Christ, are baptized into his death, &c. And then by his emerſion or rising up out of the Water, is signified his entering upon the new course of Life, that like as Christ was raised from the dead by the Glory of the Father, so we should walk in newness of Life.

B. Jewel. Bishop Jewel, in his Apology, p. 308. brings the Council of Wormes, determining the manner of Baptism, viz. That the dipping into the Water is the going down into Hell (or the Grave) and that the coming out of the Water, is the Resurrection.

And most remarkable is the testimony that Mr. Baxter himself gives to this Truth, wherein he also owns the changing of the Ceremony in his third Argument against Mr. Blake, in these words, viz.

Quoad modum, To the manner, saith he, it is commonly confessed by us to the Anabaptists (as our Commentators declare) that in the Apostles time the Baptized were dipped over head in Water; and this signifieth their profession both of believing the Burial and Resurrection of Christ, and of their own present renouncing the World and Flesh, or dying to sin, and living to Christ, or rising again to newness of Life, or being buried and risen again with Christ, as the Apostle expoundeth in the fore-cited Texts of Col. 2. & Rom. 6. And though, saith he, we have thought it lawful to disuse the manner of Dipping, and to use less water; yet we presume not to change the use and signification of it; So then he that signally professeth to die, and rise again in Baptism with Christ, doth signally profess saving Faith and Repentance; but this do all they that are baptized according to the Apostles practice. Thirdly, From the use of the Ancients, and the confess'd change thereof, since this Rite of dipping in Baptism is confirmed.

Daille, on the Fathers, l. 2. p. 148, saith, Daille. That it was a Custom heretofore in the Ancient Church, to plunge those they baptized over Head and Ears in the Water; as saith he, Tertullian in his Third Book De Cor. Mil. Cyprian in his seventh Ep. p. 211. Epiphanius, Pan. 30. p. 128. and others testify. And this, saith he, is still the practice both of the Greek and Russian Church

Church at this day; as Cassander, *De Bapt.* p. 193. And yet, saith he, notwithstanding this Custom, which is both so ancient, and so universal, is now abolished by the Church of Rome; and this is the reason (saith he) that the Melcovites say, that the Latines are not rightly and duly baptized; because they are wont not to use this Ancient Ceremony in their Baptism.

Walfrid. Walfridus Strabo, *De Reb. Eccles.* tells us, *Strabo.* That we must know, at the first Believers were baptized simply in Fountains and Fountains.

Mr. Fox. Mr. Fox tells us in his *Acts and Monuments*, Part I. p. 138. out of *Fabian*, c. 119, 120. That Austin and Paulinus did in the seventh Century, baptize here in England, great multitudes in the River Trent, and the River Swol; where note by the way, saith Mr. Fox, it followed there was no use of Fonts. The like also, as you'll hereafter find, *Germanius* and *Lupus*, the two French Evangelists, did in the fifth Century, baptize multitudes in the River *Allin* near *Chester*.

Hierem. Hieremias Patr. of Constantinople, ad Theol. *Pat. Con.* *Witebergenses*, Resp. 11, c. 4. saith, The Ancients baptized not by sprinkling the Baptized with water with their hands, but by immersion, following the Evangelist, who came up out of the Water; therefore did he descend, which must needs be Immersion, and not Aspersion.

Zepperus Zepperus De Sacramentis, From the Annotation and Etymology of the word, it doth appear, what was of old the Custom of administering Baptism, which though we have changed into rantizing or sprinkling.

Dr. Taylor, in his *Rule of Conscience*, l. 3. D. Taylor
c. 4. p. 644, 645. *The Ancient Church did not in their Baptism sprinkle Water with their Hand, but did immerge; and therefore we find in the Records of the Church, That the Persons to be baptized were quite naked, as it is to be seen in many places, particularly in the Mystagogy Chas. of St. Cyril, and many others (as you have before in the second Chapter of this Part, from Vossius, p. 133.*

And this Immersion was of so sacred an account in their esteem, that they did not esteem it lawful to receive him into the Clergy, who had been only sprinkled in Baptism, as the Epistle of Cornelius to Fabianus of Antioch, Euseb. lib. 6. c. 43. It is not lawful that he who is sprinkled in his Bed, by reason of sickness, should be admitted to Holy Orders, doubting whether such a sprinkling should be called Baptism.

And therefore Magnus, in his Epistle, questions, whether they are to be esteemed right Christians, who are only sprinkled, and not dip't in Water.

And that Chrysostome saith, That the Old man is buried and drowned in the immersion under water; and when the Baptized Person is afterwards raised up from the water, it represents the Resurrection of the new man to newness of Life.

And therefore concludes, That the contrary Custom, being not only against Ecclesiastical Law, but against the Analogy and Mystical signification of the Sacrament, is not to be complied with.

Marq. of Worcester The Church of Rome confesseth by a Learned Pen, the Marquis of Worcester, in his *Ceremon. Relig. That she changed dipping the Party Baptized over Head and Ears, into sprinkling upon the Face.*

Until the Third Century, we find not any, that upon any consideration, did admit of sprinkling. The first we meet with is Cyprian, in his Epistle to Magnus, l. 4. Ep. 7. Where he pleads for the baptizing of the sick by sprinkling, and not by dipping or pouring, called the *What Clerical Baptism.* Magd. Cent. 3. c. 6. p. 126. As also for the sprinkling of new converted Prisoners in the Prison-House. And which by degrees afterwards they brought in use for sick Children also, and then afterwards all Children.

Aquinas, Scotus, and others of the Schoolmen conclude, That Dipping is most agreeable to the Institution; but admit, that in case of necessity, viz. when either many are to be baptized, scarcity of water, or sickness, or weakness, they may sprinkle. Vossius, p. 38.

All which Arguments from the *Genuine Sense of the Word, Nature of the Ordinance, Usage of the Ancients,* were excellently inculcated by the Learned Dr. Tillotson, in a Sermon Preached at his Lecture in Michael's Cornhill, London, April 15. 1673. from Rom. 6. 4. *Therefore we are buried with him by Baptism into Death;* proving from thence, That Dipping or plunging was the proper Ceremony and Rite in the Ordinance; and how naturally Arguments did arise from that Sign in Baptism, to enforce Holiness and Mortification, the thing signified thereby. *Object*

Object. But the word βαπτίζω, which you so much stand upon, signifies, if not to sprinkle, yet not only to dip and overwhelm, but also to wash; as *Mark 7. 4.* The washing of Hands, Cups, Pots, Vessels, Beds, and Tables; which we hope you will grant may be done without dipping or plunging in water.

Ans. That Baptism in a sence, is washing, I no ways doubt; for you cannot dip a thing, but you may be said to wash it: therefore in allusion hereto, 'tis said, *Acts 22. Arise, and be baptized, and wash away thy sins.* And *Tit. 3. The washing of Regeneration.* And *Heb. 10. Bodies washed with pure Water.* And so in dipping of Clothes, they wash them. And so here, by dipping of unclean Hands, Pots, Cups, Vessels and Beds; for Tables are not there; the word being κλινή, which, as in your Margin, signifies a Bed, but never a Table, [as a Learned Critick observes] they are also washed.

Object. But *Hands, Cups, Vessels* and *Beds* may be *washed*, though not *dipt*.

Ans. It is true, they may (though not from this Scripture, the word being βαπτίζω) for though all dipping is washing, yet all washing is not dipping, in a proper sence; (for Water sprinkled or poured upon a thing, may be so called in an improper sence) though it is a very unusual thing so to deal with unclean Hands, *Beds* or *Vessels*: And I presume you will account her but a Slut, and give her no thanks for her pains, that having unclean
Hands,

Hands, Vessels, Beds or Clothes, to wash, doth only *sprinkle* or pour a little *water* upon them, as though that would serve the turn; and doth not our familiar experience tell us, that to dip our *dirty hands* in water, *rinsing* them, is the most effectual way to *wash* them, and that sprinkling or pouring a little water, will not do the business? Therefore are we to take *washing* here in this *Mark 7. 4.* to be *dipping*, in a proper sence, as the word imports, and as most agreeable to known *Custom* and *Use*; for neither the word $\lambda\acute{\alpha}\omega$, to wash, nor $\chi\acute{\epsilon}\omega$, to pour, $\epsilon\sigma\pi\alpha\tau\iota\acute{\zeta}\omega$, to sprinkle, are ever taken to dip or baptize; nor is the word $\epsilon\alpha\pi\omega\tau\iota\acute{\zeta}\omega$, simply taken for washing, by pouring or sprinkling, that I can find.

The divers *washings* mentioned, *Heb. 9. 10.* may well be explained from *Lev. 1. 9, 13. & 6. 27, 28. & 15. 5, 6. Exod. 30. 19.* to be such as was done by baptizing in water, not sprinkling with, or pouring water upon.

Ainsworth upon *Lev. 15. 5.* To baptize or wash his *Flesh*, as is expressed, *v. 13, 16.* Meaning his whole body; and so the Greek translates, *Shall wash his Body.* The Hebrews say, *Every place where it is said in the Law of Batching the flesh, and washing the Cloaths of the unclean, it is not meant, but of baptizing the whole Body in water*, Maim in Makraoth, c. 1. s. 2. Figuring out our Sanctification by Christ and his Spirit, by whom we draw near to God, having hearts sprinkled from an evil Conscience, and bodies washed with pure water, *Heb. 10. 22. Ver. 11.* If a man be baptized all over saving the tip of his little finger, he is yet in his uncleanness.

cleannels. And if Clay or any such thing cleave to the flesh of man, it is unclean still as it was, and the baptizing profiteth them nothing, c. 1. Ser. 2, 7, 12. And v. 12. about the washing of Vessels, the Jews have these Rules, *That nothing must part the Vessel, or any part of it, and the water, as Pitch, Clay, or the like, that cleaveth to the Vessel, that if the Vessel be turned the mouth downward, and baptized, it is as if it were not baptized, because the water so comes not to all parts of it: Likewise, a Vessel full of any Liquor, except water, and baptized, is as if it were not baptized.* Maim. in Makr. c. 3. Ser. 1, 12, 18.

And in 2 Kings 5. 10. The Prophet bids *Naaman go and wash in Jordan seven times*; And accordingly, v. 14. 'tis said in obedience hereto, and in explanation of that kind of washing the Prophet intended, *he went and baptized himself seven times in Jordan.*

Therefore for any to shun the proper true genuine sense, and build a practice upon an uncouth, indirect, unusual, and at best, an Allegorical sence, is no other, than as the Proverb is, To leave the Kings High way, and to take Hedge and Ditch.

And besides, if you will follow the Allusion, do you not wash all that is unclean, whether of Hands, Cup, Vessel, or Bed; but the whole man is all unclean, every Member, and every Part; therefore all and every part ought to be washed, and not the Head and Face only, as you expect to have all your sins washed away, and every Member cleansed by Faith in Christ's Blood, as well as in this Figure; to re-

represent that as every Member hath lived to sin, should here also die, be buried, raised, and quickned spiritually with Christ, in firm assurance of Christ's Resurrection, and confident expectation of the whole man's being to be raised and glorified in the Resurrection of the Just. And to which purpose we have Doctor Goodwin, in his *Support of Faith*, p. 54. very excellently, viz. *That the eminent thing signified and represented in Baptism, is not simply the blood of Christ, as it washeth us from our sins; but there is a farther representation therein of Christ's Death, Burial, and Resurrection in the Baptized, being first buried under water, and then rising out of it; and this is not in a bare conformity to Christ, but in a representation of a Communion with Christ in that his Death and Resurrection: Therefore it is said (We are buried with him in Baptism) and wherein we are risen with him, &c. And moreover, here it is that the Answer of a good Conscience, which is made the inward effect of this Ordinance of Baptism, 1 Pet. 3. 21. is there also attributed to Christ's Resurrection, as the thing signified and represented in Baptism, and as the cause of that Answer of a good Conscience, even Baptism doth now also save us, &c.*

Therefore to alter this Rite from Dipping to Sprinkling, spoils quite the Symbol, and makes it quite another thing; and you may as well take a Wafer-Cake, or a whole Loaf to represent Christ's broken Body, as sprinkle a little Water to figure out his and our Death, Burial, and Resurrection by.

And how cometh it to pass that many Professors

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lessors are so exactly curious in that other Ordinance, yea to Separation it self, both as to Subject and Circumstance, even to a Table-gesture of sitting, not kneeling, and yet so negligent and inconsiderate in this.

As for the Cavils of *unseemliness* and *hazard* of health to the *weak*; they are as the fruits of Carnal Wisdom, Unbelief, and shunning the Cross, so no other than to reproach the Wisdom of Christ, that so ordained, and himself so practised, telling us, that (however the world may call it undecent) that it is a comely thing therein to follow him in the fulfilling of Righteousness. And as for that of unseemliness, they that have, or shall see the decency of the Practice, will sufficiently vindicate it from such a Calumnie, and be able to convince Mr. Baxter, or any other Cavillers, of their unchristian slanders of that kind (already touched). And for hazard of Health to the Weak, the constant, known Experience doth amply refute that vain Imagination and Suggestion.

CHAP. V.

Wherein you have an account of several Mischiefs, Absurdities, and Contradictions that are justly to be charged upon the Practice.

I. **B**Y its altering Christ's Order in the Commission, Mat. 28. 19. Where, in teaching, Repentance and Faith are required always to precede or go before Baptism, which thus makes to proceed or follow after altogether.

II. By its changing the Subjects of Christ's appointment, viz. Men and Women of Knowledge and Understanding, capable to evidence Faith and Repentance, for ignorant unconverted Babes, that know neither good nor evil, their right hand from their left.

III. By frustrating all the Holy and Spiritual Ends of the Ordinance (which you have before at large) viz. to be a Sign of present Regeneration, a dying, burying, and rising with Christ, to be the answer of a good Conscience, to be a mutual stipulation or contract then and there entered into betwixt God and the Party, as well as visible entrance into the Church; all which, as applied to a poor Ignorant Infant, are but mock-shews, and utterly insignificant and invalid.

IV. By its inverting the Order and manner, from

from dipping the whole man, into *sprinkling* or *pouring* a little Water upon the Head or Face, contrary to the *Sence* of the Word, *Nature* of the Ordinance, and constant *Usage* of the Primitive times; as confest by *Parties* themselves, obliging thereby the Administrator to tell a *Lie* in the name of the Lord, saying he doth *Baptize*, when he doth but *Rantize*.

V. By introducing so much *Error* and false *Doctrine* into the world, *viz.*

1. That it was to take away *Original sin*.
2. To work *Grace* and *Regeneration*, and to effect *Salvation* by the *Work done*.
3. That it was an *Apostolical Tradition*.
4. That Children have *Faith*, and are *Disciples* of Christ.

5. That all Children of *Believers* are in the *Covenant* of Grace, and *federally* holy.

VI. By defiling and polluting the Church, *viz.*

1. By bringing false *Matter* therein, who are no *Saints* by Calling, being neither capable to perform *Duties*, nor enjoy *Priviledges*.

2. By laying a foundation of much *Ignorance* and *Prophaneness*.

3. By *confounding* the *World* and *Church* together, which Christ hath separated, bringing the *World* into the Church, and turning the Church into the *World*.

VII. By introducing and establishing many *Humane Traditions* and *Inventions* of *Anti-Christ* together with it; as *Gossips* or *Sureties*, *Bishoping* or *Confirmation*, *Chrism*, *Exorcism*, *Consignation*, &c. prophaning thereby so solemn an Ordinance, taking *God's Name* in vain,

and making his Commandments void.

VIII. By being such a Make-bate, such a Bone of Contention, and that amongst themselves too that own it, as well as with those that oppose it: For what Divisions and Subdivisions are there amongst them, both as to Subject, Time, Order, Circumstances? what endless strifes about *Womens baptizing*, and whether Bastards, or the Children of Apostates, Heathens, or Excommunicated persons should be baptized?

IX. By being an occasion to stir up much bitter hatred, wrath, strife, enmity and persecution against those that oppose it. Oh how have they been loaded with *Calumny* and *Reproaches*, as the vilest of men; and how in all Ages have they been followed with *Stripes*, *Imprisonments*, *Confiscations*, yea, *Death* itself; as the Historical part informeth you.

X. By *confirming* hereby the whole *Antichristian* interest, as made good in the Preface.

XI. By ushering in great Absurdities, viz.

Absurdities.

1. That persons may have *Regeneration* and *Grace* before Calling.

2. That persons may be visible *Church-Members* before *Conversion*.

3. That Persons may *repent*, *believe*, and be baptized, and saved by the *Faith* of another.

4. That *Types* and *Shadows* are profitable, after the Antitype and Substance is come, introducing thereby the Legal Birth-privilege, the Carnal Seed, the Typical Holiness, the National Church, &c. to the reviving Judaism, and outing Christianity.

5. That

5. That the better to exclude Believers Baptism, new Church-Covenants are invented to enter into the Visible Church by, instead thereof; especially amongst those that own Infants-Baptism, yet deny them the right of Church-Membership.

XII. By the manifold *Contradictions* that attend the Practice.

1. By asserting, That Baptism is a *Symbol* *Contradiction* of present *Regeneration wrought*; and yet apply it to ignorant unconverted Babes, so incapable of Regeneration, as *Jam. 1. 18. 1 Per. 1. 23. John 1. 12, 13.* And as so well defined by Dr. Owen, in his *Theol. 1. 6. c. 4. p. 480. viz. To be a Renovation, New Creation, Vivification, Opening blind Eyes, Raising from Death to Life, &c.*

2. That it truly figures and represents a Death, Burial, and Resurrection; and yet do nothing but sprinkle or pour a little Water on the Face.

3. That *Faith* and *Repentance* is required in Persons to be baptized; and that it is *ridiculous*, yea *impious* and *prophane* to do it without, and yet *confess*, that Children, to whom they apply it, have *neither*.

4. That it is the Declaration of the Spiritual *marriage*, the stipulation that is mutually entered into *betwixt God* and the *Believer*, and yet assign it to *Subjects* as incapable of either, as Stocks, or Stones, Bells, or Church-walls, that yet Antichrist makes capable Subjects thereof, as well as Infants.

5. That the Baptismal Covenant enters into the Visible Church, and yet deny the Church-Members

Members the Priviledges thereof, or separate from them without any warrantable cause shewed, or orderly proceeding either against them, or they that do own them as such.

6. That *separate* from *Rome* as the false *Church*, and yet own their *Baptism*, the Foundation-Stone thereof: And others that pretend *Separation* from National and Parish *Churches*, and to disown the baptizing the Children of all, good and bad, with the sinful Ceremonies attending it; yet if Papist or Protestant either, upon their Terms, tender to their Fellowship, they are received without Renouncing their sinful Baptism, and performing it in the way they judge right.

7. That they own the Doctrine of Perseverance, and disown falling from Grace; yet baptize all the Children of Believers, because they conclude them in the Covenant of Grace, yet afterwards teach them Conversion, and in case of unbelief, reject them as Reprobates.

And to all which you may familiarly add by your daily observation, which Chapter we shall conclude with these high Expressions of Dr. Taylor, in his *Lib. Pro.* p. 244.

✠ And therefore whoever will pertinaciously persist in this Opinion of the Pado-Baptists, and practise it accordingly, they pollute the Blood of the Everlasting Covenant: They dishonour and make a Pageantry of the Sacrament: They ineffectually represent a Sepulture into the Death of Christ, and please themselves in a Sign without effect, making Baptism like the

Fig-

Fig-tree in the Gospel, full of Leaves, but no Fruit; and they invoke the Holy Ghost in vain, doing as if one should call upon him to illuminate a Stone or a Tree.

CHAP. VI.

Wherein the Nullity and utter Insignificance of Infants-Baptism is made appear.

THAT it is no way safe for any to rest contented with that Baptism which they received in their Infancy, may appear, because such their Baptism is a meer nullity, an insignificant nothing, in respect to the New-Testament-Ordinance of Baptism; and the reason is plain, because there is that wanting in it, which is so essential to true Baptism.

For first, There is, as the right *Subject* of Baptism wanting, so the true external form is wanting also, as practised with us: For the *External Form*, as before shewed, is not sprinkling, or pouring a little Water upon the Head or Face, but a dipping the whole person under *Water*, and raising him up again, to figure out Death, Burial, and Resurrection, as before.

If then *Matter* and *Form* be wanting, which is *Essential* to its *Being*, it must needs be a Nullity; for what is more essential to the be-

ing of a thing than Matter and Form? and how is it possible to define Baptism, or any thing else, where they are wanting? and which is such a deficiency in that or any thing else that makes it a non-entity, or a meer Nullity.

Object. But 'tis said, There was the right words of Baptism; it was done in the Name of the Father, Son, and Holy Spirit.

Answer. So there was also in Baptizing of Bells and Churches, which in your judgment, is so far from making it a right *Ordinance*, the true Subject being wanting, that it is no less than a prophanation thereof, and a miserable taking of the Name of God in vain.

And farther to demonstrate and illustrate this Point, you know it is generally owned, that Baptism is no other than our Mystical Marriage, as being the solemnization of a mutual consent, and striking of a Covenant (the Essentials of Marriage) betwixt Christ and a Believer, as Mr. Baxter fully owns and acknowledges in his Ninth Argument to Mr. Blake; saying, *I conclude, Christ hath appointed no Baptism, but what is for a visible Marriage of the Soul to himself (as Protestants, saith he, ordinarily confess) therefore he hath appointed no Baptism, but for those that profess to take Jesus Christ to be their Husband, and to give up themselves to him as his Spouse.*

Now mutual consent in Marriage is so essential an Ingredient, that without it there is no Marriage; being, as Beza saith, the formal Cause

Part 2 Chap. 6. A Treatise of Baptism.

Cause thereof, because only *Consent makes the Marriage*, as say the Lawyers; so that if there should be only the consent of one Party, it is but like a Bargain wherein only one side is agreed; for, as well known, there is *no Covenant*, where no *Consent*.

And just so it is in the Case of Infants-Baptism; for if you dip an *Infant* without *Consent* or *Understanding*, (that indeed is capable of neither) it no more makes Baptism, than a Bargain a Bargain, though one side only be agreed, or if made with an Infant, or an Ideot, or than a forced Bed is lawful Matrimony; for as Mr. *Baxter* before so ingeniously confesseth, That for persons to be baptized without such a profest Contract, is a Baptism not of Christ's appointment; and that being done without *Repentance* and *Faith*, is an impious *prophanation*, yea *ridiculous*, saith Mr. *Calvin*, as before.

And in confirmation of this weighty point of *Nullity*, we are yet farther beholding to Mr. *Baxter*, who is pleased in his *Christian Directory*, amongst the many Cases of Conscience, to give us the discussion of this; and which, in p. 817. you'll find managed after this sort, viz.

Q. 41. Are they *really* baptized, who are baptized according to the *English Liturgy* and *Canons*, where the *Parent* seemeth excluded, and those to consent for the *Infant* which have no power to do it?

Ans. I find (saith he) some puzzled with this

this doubt, whether all our *Infants-Baptism* be not a meer nullity; for, say they, the outward washing without *Covenanting* with God, is no more Baptism than the Body or Corpse is a man; the *Covenant* is the chief essential part in *Baptism*: And he that was never entred into *Covenant* with God, was *never baptized*. But *Infants* according to the *Liturgy* are not entred into *Covenant* with God, which they would prove thus; *They that neither ever Covenanted by themselves, or any authorized person for them, were never entred into Covenant with God*; (for that is no act of theirs, which is done by a stranger that hath no power to do it) But, &c. — That they *did it* not themselves, is undeniable: That they *did it not* by any person empowered by God to do it for them, we prove.

1. Because Godfathers are the persons [by whom the Infant is said to *promise*]; but Godfathers have no *Power* from God; 1. Not by *Nature*.
2. Not by the *Scripture*. Secondly, Because the *Parents* are not only *included* as *Covenanters*, but *positively excluded*. 1. In that the whole Office of *Covenanting* for the Child from first to last is laid on others. 2. In that the 29th Canon saith, [No Parent shall be urged to be present, nor admitted to answer as Godfather for his own Child] by which the Parent is excluded. Therefore our Children are all unbaptized. To which he is pleased to answer to this purpose;

That though the *Parent* be absent, who yet may, if he please, be silently present, yet his consent is supposed, because he chooseth the *Sponsors*, and gives the Minister notice before hand; and though my judgment be, that they should

M. Baxt.
Answer.

Part 2. Chap. 6. A Treatise of Baptism.

should be the *principal Covenanters* for the Child *expressly*, yet the want of that *expressness* will not make *us unbaptized persons*.

Now whether Mr. Baxter herein hath not most amply confirmed, and not at all answered the Scruple, let all men judge.

For first, if it be so as scrupled, and by him not denied, 1. That the *entering Covenant with God* is so the *Essential part* of Baptism, that without it, it is not.

2. That Children cannot.

3. That the Sureties (either by the Law of God or Nature) ought not.

4. That the Parent by the *Canon-Law* must not.

How then is it possible (which our Learned Casuist would impose upon us) that a *Parent's* supposed *Consent* can create a power in another to do a thing, which neither the Law of God nor Nature enjoins or approves.

And therefore have we not good and substantial *ground* from this Argument to *conclude*, That forasmuch as Children, by the Liturgy are baptized without any *Covenanting* with God, either by themselves or others (authorized by God thereto) therefore their Baptism is a meer nullity.

And as to his saying [*Dictator* and *Oracle-like*] that a Parent hath a *Covenanting Power* for his *Child* inherent in him, and which he may *confer upon another*: It is but begging the *Question* in both parts, and no less than *opposing* the *Canon*, but especially a contradicting the whole *Current of Scripture*.

As to the *Humane Invention* of *Gossips*, or Sureties for Children and Bells, &c. you have before

before at large treated of, both as to their Original and Use; and also how sinful and ridiculous, by the Bishop of *Down*, p. 84.

Which Chapter therefore I shall conclude with the words of Mr. *L.* a person of great Learning and Moderation, as generally esteemed in his Book of Baptism, upon this Point, p. 359. And the Patrons of Baptism I hope will pardon me: If what *Chamier* affirms of Baptism, not given by a right Minister, I with more Equity and Reason affirm here; *That it is not a Sacrament, but a rash mockery or deceiving, by no means to be endured in the Church.*

CHAP.

CHAP. VII.

Wherein there is an account of some eminent witness that hath been born against Infants- Baptism from first to last.

THe first, we shall mention, is that excellent *Tertul.* Testimony *Tertullian* bore against it, upon the first appearance of it in the third Century ; in his Book *De Baptismo*, c. 18. Wherein he dissuades from the practice, by such like Arguments as these, *viz.*

First, From the mistake of the Scripture usually brought to enforce it, which was afterwards called the Scripture-Canon for Baptism, *viz.* Mat. 19. 14. *Suffer little Children to come to me, and forbid them not ; for of such is the Kingdom of Heaven, &c.*

It is true, saith he, the Lord saith, Do not forbid them to come to me. Let them come therefore when they grow elder, when they learn, when they are taught why they come ; let them be made Christians when they can know Christ.

Secondly, From the weightiness of the Ordinance, which ought not to be trifled with : For, saith he, *they that do understand the weight of Baptism, will rather fear the attaining it, than the deferring it.*

Thirdly, From the sinfulness of such a practice : So rashly, saith he, *to give such Holy things*

things to Dogs, and to cast such Pearls before Swine, and so headily to partake of other mens sins.

Fourthly, From the absurdity of it, To refuse to commit Earthly and Secular things to their trust by reason of their incapacity, and yet to commit to, and intrust them with Heavenly and Spiritual things.

Fifthly, From the folly of Exposing of Weaknesses, who by death may not only frustrate their Promises, but be disappointed through the evil disposition of them they so largely undertake for, *Mag. Cent. 3. c. 6. p. 125.*

Sixthly, From the consideration that the Adult were the only proper Subjects of Baptism; because, saith he, *Fasting, Confession, Prayer, Profession, Renouncing the Devil and his works, is called for from them. Coron. Mil. 124.*

Secondly, *The Witnesses born by the Donatists.*

Novatians and Donatists. **T**He Second we shall mention, is the Witness that the *Novatians* and *Donatists* gave against it.

Donatus, a Learned man in *Africa*, taught that they should baptize no Children but only those that believed and desired it.

Sebast. Frank. Chron. fol. 76.

That the Followers of *Donatus* were all one with the *Anabaptists*, denying Baptism to Children

dren, admitting the Believers only thereto, who desired the same; and that none ought to be forced to any Belief.

Twisk Chron. l. 6. p. 201.

Austin's third and fourth Books against the Donatists, do demonstrate, that they denied Infants Baptism; wherein he manageth the Argument for Infants-Baptism against them with great Zeal, enforcing it by several Arguments; but especially from Apostolical Tradition, and cursing with great bitterness they that should not embrace it.

And therefore *Oflander*, in his *Epit. Cent. 16. p. 175.* saith, *That our modern Anabaptists were the same with the Donatists of old.*

And *Fuller* in his *Ecclesiastical History, l. 5. p. 229.* saith, *That the Anabaptists are the Donatists new dipt.*

Bullinger saith, The Donatists and the then Anabaptists held the same Opinions, *Lib. 5. fol. 216, 222. Of Baptism.*

And in farther confirmation thereof, *P. Innocent I.* the first Instituter and Imposer of Infants-Baptism, did banish this People (called *Cathari*) out of *Rome*, as *Socrates, l. 7. c. 9.* We put the Donatists and Novatians together, because they did so well agree in Principle [though of different Regions; the Donatists in Africa, the Novatians in Italy] as *Cryspin's French. Hist. p. 17.* [out of *Albaspianus* upon *Optat. Milevitanus Observat. 20.*] telleth us, saying, *That they hold together in the following things, viz.*

First, For purity of Church-Members, by asserting, that none ought to be admitted into Churches, but such as were visibly true Believers, and real Saints

Secondly,

Secondly, *For the purity of Church-Discipline, as the Application of Church-Censures, and keeping out such as had Apostatized or scandalously sinned.*

Thirdly, *They both agreed in asserting the Power, Rights and Priviledges of particular Churches, against Antichristian incroachments of Presbyters, Bishops and Synods.*

Fourthly, *That they baptized again those whose first Baptism they had ground to doubt.*

Eckbert. Eckbertus and Emericus, two great opposers of the Waldenses, for denying Baptism to Children (as afterwards you'll find) do assert, *That the new Cathari or Puritans (which they call the Waldenses) do conform to the Doctrine and Manners of the old Cathari, viz. the Novatians.*

Perin. And Paul Perin in his *History of the Waldenses*, tells us, *That the Fratricelli, or little Brethren, another name given to the Waldenses, were time out of mind in Italy and Dalmatia; and were the Offspring of the Novatians, persecuted and driven from Rome about 400; and who for their purity in Communion, were also called Cathari.*

And as for Cassander's Reason in his Epistle to the D. of Cleve, why the *Donatists* did not disown *Infants-Baptism*, mentioned also by Mr. Cobbet, I conceive hath no weight at all in it; viz. because the 6th Council of Carthage decreed, *That all that returned from the Donatists, should be received into the Catholick Church without Rebaptization, though baptized in Infancy; which is but a supposition at best, that they might be baptized in Infancy, or*

they might not, and can signifie nothing against all the former Evidences.

Object. But the *Novatians* and *Donatists* were by Popes and Councils adjudged and dealt with as Hereticks.

Ans. So were the *Waldenses*, as you'l hear anon more; and so have been the *Christians* in all ages: therefore all that have been so censured, ought not so to be *esteemed*; *Paul* himself tells us, That in the way they called *Herese*, so worshipped he the God of his Fathers. And indeed what part of the purest Gospel-way and worship has escaped this Censure?

Neither doth it follow, if *Christians* should err, or mistake themselves in some things, that therefore they must be rejected as Hereticks in others.

I could enumerate several gross Errors and Mistakes of *Austin* himself (their great opposer) as they are recorded amongst his *Navi*; must he therefore be esteemed an Heretick?

But as to the *Novatians* and *Donatists* (so much one in Principle and Practice) however adjudged by Popes and Councils, I cannot find they were other than a very Holy People, especially the *Novatians*, whose great Crime was, that they press'd after purity in Worship, and to separate, as you have heard, from Antichristian defilement, and therefore called *Primitives*, or *Cathari*; concerning whom, *Socrates Scholasticus* speaks so honourably, and so largely vindicates from the Calumnies cast upon

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on

on them, defending them to be a holy, zealous, sincere, faithful People.

Thirdly, *The Witness born by the Ancient Britains.*

3. Britans. **T**He next we shall mention, is that Witness we find born by the Old Britains, (of whose *Antiquity* and *Purity* in *Christianity*, you have a more particular *Account* in the following History) who having, as you will find, received the *Christian Doctrine* and *Worship* from the *Apostles* time, did entirely keep there-to, cleaving to the *Scriptures*, utterly renouncing all *Romish Traditions* and *Superstitions*; especially the Remains of them, that after the *Roman* and *Saxon* Invasions, inhabited *Wales*: to whom *Austin* the Monk, the *Legate* of *Pope Gregory*, about the year 604. did address in two Assemblies, that he procured upon the Borders of *Wales*, to engage them, as he had done many of the *Saxons*, to embrace the *Romish* Rites, especially in *Christning Children*, and *keeping Easter*: But inasmuch as they utterly refused to be seduced by him therein, he not only threatned their ruine, but accomplished the same in a short time after.

Fox.

Concerning which, Mr. *Fox* in his *Martyrology*, p. 153, 154. Part I. tells us, *That Austin having charged them to preach with him to*

the English, and that they should among themselves form certain Rites and Usages in their Church; especially for keeping their Easter-Tide, and Baptizing after the manner of Rome; and for which, he quotes Bede, Polichron, Huntingdon, Jornaleses, and Jeff. Monmouth, and Fabian, Part 5. c. 119, &c. Fabian expresseth himself thus, Fol. 125. Part. 5. viz. *Fabian.*
 Then he said to them, since you will not assent to my Hosts generally, assent you to me, especially in three things; The first is, That you keep Easter in due form and time as it is Ordained. The second, That you give Christendom to Chilozen. And the Third, That you preach to the Saxons, as I have exhorted you: And all the other debate I shall suffer you to amend and reform amongst your selves: But, saith he, they would not thereof. To whom then Austin spake and said, That if they would not take peace with their Brethren, they should receive war with their Enemies: And if they disdained to Preach with them the way of Life to the English Nation, they should suffer by their hands the revenge of Death; and which Austin accomplisheth accordingly, by bringing the Saxons upon them, to their utter ruine; as you will hear afterwards at large. And thereupon, saith Fabian, That Faith that had endured in Britain for near 400 years, became near extinct through all the Land.

And that the Churches in Britain did oppose the Baptizing of Infants, and assert and practise that of believers, is farther manifest by these following Arguments.

1. Because, as you'll find in the History, that they received the *Scriptures* the *Christian* Faith, *Doctrine* and *Discipline* from the *Apostles* and *Asiatick* Churches, who had no such thing as the Baptizing of Infants amongst them, as you have largely heard.

2. Because it appears they so fully prized, and faithfully adhered to the *Scriptures*, both for *Doctrine* and *Discipline*, wherein no such thing is to be found, as also you have understood, and as is confest.

3. Because they did so vehemently reject *humane* Traditions in the Worship of God; especially all *Romish Innovations*, *Rites* and *Ceremonies*; this, as before, undeniably appearing to come from *Romes* Ordination and Impostition.

4. Because *Constantine* the Great, the Son of *Constance*, and the Famous *Helena*, (both eminent *Christians*) born in *Britain*, in the year 305. was not baptized till he was aged, as before; a clear proof, that the *Christians* in *Britain*, in those days did not baptize their Children.

5. Because of the *Correspondency* and *Unity* that were betwixt the *French Christians*, after called the *Waldenses*, and them; who had *Colledges* like them, communicated in the *Ministry* with them, both in *Preaching* and *Baptizing*, viz. *Germanus* and *Lupus*, two famous *French-men*, sent for to help against the *Pelagian* Heresie; who were not only useful and serviceable to suppress that Error, but were instrumental to convert many, and did baptize great Multitudes amongst them, upon Con-

fession

cession of Faith, in the River *Allin*, near *Chester*.

And lastly, Another Argument why they did not baptize Children in *Britain*, because *Austin* himself, the *Romish* Emissary, was himself so raw and ignorant in the Rite, when he came first into *Britain*, as appears by that Question, which he, amongst others, writ from thence to Pope *Gregory*, to be resolved in, viz. How long the baptizing of a Child might be deferr'd (there being no danger of death)? in his tenth Interrogatory, *Ex Decreto Greg. lib. 1. Concil. tom. 2.*

Fourthly, Some Witnesses born by several Eminent Persons in several ages against Infants-Baptism.

That in the Fourth Century, *Dadoes*, *Sabai*, *Adalphius*, and *Simonis*, eminent Learned men, were accused of *Heretic* by the *Romish* Church; and amongst other things, they were charged to have an ill opinion of the Sacrament of the Altar, and of Infants-Baptism.

Dadoes,
Sabai, *Ad-*
alphius,
Simonis.

Eccles. Hist. Tripart. l. 7. c. 11. Se-
bast. Frank. Chron. Rom. Hereticks.
Printed, Anno 1568. fol. 96.

Vincent. *Vincentius Victor* did oppose *Austin* in the point of Infants-Baptism.

Austin. l. 3. c. 14. *De Anima*. Vicecomes l. 2. c. 1.

Cresconius. *Cresconius* did also oppose *Austin* in the point of Infants-Baptism, and did maintain a Rebaptization of those that were baptized by Hereticks or Unbelievers; and that there was no true Baptism, but that which was administered after Faith,

Faustus Regiens. *Jacob Merning*. Bapt. Hist. p. 416. *Faustus Regiensis*, a Bishop in *France*, taught, That personal and actual desire was requisite in every one that was to be baptized.

Merning. Hist. Bapt. p. 425.

Albanus. *Albanus*, a zealous godly Minister in that Sixth Century, was put to death for baptizing of Believers, though baptized in Infancy or by Hereticks.

Selast. Frank. fol. 136. col. 3. *Baronius Annal.* 413. Numb. 6. *Twisk. Chron.*

l. 5. p. 149.

Swermers. In the year 538, in the time of *Justinus* and *Justinianus*, there were a sort of people called *Swermers*, who had perswaded, and by Reason convinced the *Imperial Council* and their Servants, that they should lay aside *Childrens-Baptism*; against whom and their Doctrine, the said Emperors did oppose themselves.

Jacob Merning. p. 487. Out of *Rulicinus*.

Rulicinus, p. 249. and *Glaucus*, p. 627. Concerning the foresaid *Swermers*, say, That at that time there were risen a strange people called *Swermers*, who were honest and godly Teachers,

Teachers, and Christians, that from the example of *Christ's Baptism* did reprove the evil Custom of *Childrens-Baptism*, that like an inundation was then broken in; who had by Reason convinced the Imperial Council to leave off *Childrens-Baptism*.

Nicephorus, l. 17. c. 9. saith, That in the *Peter B.* year 550. one *Peter*, Bishop of *Apamen*, and of *Apam. Lorumas*, a Monk in *Syria*, did maintain and defend the point of Dipping, Rebaptization, or Weder-dipping.

Magd. Cent. 6. c. 5. p. 305. *Twisk.* Chron. in the year 586.

Adrianus Bishop of *Corinth*, who flourished *Adrianus B. of Cor.* under the Emperor *Maurice*, in the seventh Century, did publickly oppose *Infants-Baptism*, inasmuch as he would neither baptize them himself, nor suffer them to be baptized by others, but wholly denied Baptism to them; wherefore he was accused by *Gregorius Magnus* Bishop of *Rome*, to *Jo.* Bishop of *Larissa*, as appears by *Gregories* Letter to the said *John*; in which, among other things, he complains against the said *Adrian*, that he turned away young Children from Baptism, and let them die without it: For which they proceeded against him as a great Transgressor and Blasphemer.

Magd. Cent. 6. p. 655. *Merning. Hist.* Bapt. p. 496. *Montanus*, p. 80. *Dutch Martyrol*, p. 204.

Sebastin Frank, fol. 74. saith, That about the year 610. *Childrens-Baptism* was held in many places of little esteem, by the Learned endeavors of *Adrianus* and others; therefore

the Popes set themselves to uphold it ; and particularly at the Council of *Bracerene*, An. 610, it was Ordained, Concluded, and Published, That young Children must be baptized ; as being necessary to Salvation, upon penalty of Damnation.

Jacob Merding. p. 546. *Dutch Martyr*. p. 204.

Birinius. In Lower Saxony one *Birinius*, an eminent Learned man, professed Instruction to be necessary before Baptism. *Bed*. l. 4. c. 16. And that without it, Baptism ought not to be administered to high or low.

Bede, l. 4. c. 16, & l. 3. c. 7. *Dutch Martyrol*. p. 205.

Egyptian Divines.

About the year 670. Christ's Baptism after the preaching of Faith in the right manner, was practised in *Egypt*, and in such esteem, that some in other Lands did restore the Christian Religion according to their example, who in this point differed so much from the Church of *Rome*, and who were therefore called the beginners of the Christian Religion ; which makes *Jacob Pamelius* upon *Tertullian*, say in these words, That the beginners of Christian Religion, who had separated themselves from the *Romish* Church, had placed Religion upon its first Apostolical Foundation, in teaching Faith before Baptism, as owned by the *Egyptian Divines*.

Joseph Vicecomes, l. 2. c. 3. *Pamelius* upon *Tertullian*. *Dutch Martyrolog*. Cent 7.

Hinch-

Hincmarus Bishop of *Laudun* in *France*, *Hincm.*
in the 9th Century, renounced Childrens-
Baptism, and refused any more to baptize any
of them; so that they grew up without Bap-
tism, yea, many died without it: Upon which
he was accused by the Bishop of *Rhemes*, who
sharply writes to him after this manner; Though
thou knowest that except a man be born of Wa-
ter and the Spirit, &c. yet thou hast forbid-
den the baptizing of Children, although they
were upon the point of death, hazarding there-
by their damnation; whereas it is written,
That the Son of man came not to destroy a Soul,
but to save it: And hast also contradicted the
Decree of the *African Council* (*viz.* the *Mile-
vian Canon* by *P. Innocent*) which I have here-
tofore signified to thee by writing; therefore
leave off such an abominable Doctrine of refu-
sing Baptism to Children; leave off divi-
ding the Church of God by such a Schism;
cut not thy self off by cleaving to thy own O-
pinion, and for which he and his Diocess were
accused in the Synod of *Accincus* in *France*, in
these words; *Ne Missas celebrarent, aut Infan-
tes baptizarent, aut Pœnitentes absolverent, aut
Mortuos sepelirent*; That they neither celebra-
ted Mass, baptized Children, absolved the Pe-
nitents, or buried the Dead.

Bib. Patrum, Tom. 9. Part. 2. p. 137.

Magd. Cent. 9. c. 4. p. 40, 41, 43.

Dutch Martyrol. p. 244. part 1.

In the 9th Century, one *Gisbertus*, a Learn-
ed man, heretofore of another mind, opposed
the Pope and *Romish Church* upon the point of
Baptism; for in general it is by them taught,
That

That upon pain of Salvation, it is necessary to baptize young Children although they be not regenerated, nor cannot desire it ; which nevertheless is required in those that are baptized, *Matth. 28.* In opposition thereto, he therefore taught, that Baptism only accompanied Salvation to those that were regenerated, and did desire the same ; which he considered as the chief means with the Grace of God, to attain Salvation ; yet nevertheless, denied not Salvation to a Believer, through the Grace of God, though he had not attained Baptism, an opportunity being wanting to him ; though concluding it very necessary and desirable to every Believer to obey Christ therein.

Magd. Cent. 10. c. 4. Merning. Hist.

Bapt. p. 567. Dutch Martyrol. p. 260.

Smaragd *Smaragdus*, heretofore a defender, now an opposer of *Infants-Baptism*, writing of the Power, Use, and Practice of Baptism, upon *Matth. 28.* saith, That they first were to teach, and then to baptize with water after teaching.

Dutch Martyrol. p. 263.

Heribertus, &c. *Heribertus*, and *Lisonius*, and *Stephanus*, with eleven Christians more, were burnt at *Orleans. in France*, for opposing *Childrens-Baptism*.

Vignier. Eccles. Hist. Anno 1022. And

Abraham Mellin. fol. 381. Glabar. Hist. l. 3. c. 8.

Several Martyrs. At *Goslar*, in the time of *H. 3. Emperor*, several were put to death for opposing *Infants-Baptism*, under the name of *Manichees*.

Abraham Mellin. Hom. 8. fol. 422.

Peter

Peter Abalardus, a Learned man, a great *Peter A-*
impugner of Infants-Baptism, Imprisoned and *balardus*.
Martyred in *Rome*.

Abraham Mellinus. l. 2. p. 425.

At *Parenza* in *Italy*, many who opposed
Pædo-baptism, and other Articles of the *Roman*
Church, were condemned, and suffered
Death.

Baron. Annals, T. II. Anno 1095. *Abr.*

Melin. fol. 395.

Gerardus Sagerellus, for opposing the *Rom. Gerardus*
Church, in holding against the Doctrines of *Sagerel*.
Infants-Baptism, was burnt at *Parma*.

Abraham Melin. p. 470. col. 3. *Balaus*,
Cent. 4. c. 30.

Dulcinus of *Novaria*, with his Wife *Mar-Dulcin*.
garetha, for holding the Doctrine of the *Wal-*
denses, were cruelly tortured and burnt at *No-*
varia in *Lumbardy*.

Leon. Krentz Chron. Prat. De Hæres.

Tit. Dulcin. Ex Bernardq Lutzenburg.

Twisk Chron. l. 14. Anno 1308. p. 649.

Hen. Boeth. fol. 26.

By the Decree of *Alphonfus*, five men and 8 *Mart.*
three women were burnt at *Troyes* in *Campaign*,
An. 1200.

Belgick Chron. An. 1067. p. 189.

Nineteen persons were condemned, and 19 *Mar.*
burnt, witnessing against *Pædo-baptism* in the
Bishoprick of *Tholouse*,

Vignier, Anno 1232. *Eccles. Hist.*

At *Marseilles* in *France*, four Monks which
were converted from the *Romish Religion*, were
by *P. John 22.* burnt for opposing *Pædo-bap-*
tism.

Abraham Mel. l. 2. fol. 480.

At

At *Crema* in *Austria*, in the Bishoprick of *Passau*, many of the *Waldenses* were burnt for opposing Pædobaptism, *An.* 1315.

Tritbem. Chron. An. 1315. p. 211. *Hen. Boxb.* fol. 27.

A pious woman named *Peronne*, of *Ambion* in *Flanders*, was burnt in the profession of this Faith, witnessing against Pædo-baptism, in the year 1373.

Dutch Martyrol. Part 2. fol. 497.

Katherine van Thaw.

At *Mompelier* in *France*, was burnt in the year 1417. *Katherine van Thaw*, a Pious Matron, witnessing to the same Truth.

Dutch Martyrol. p. 405.

Hans Koch.

At *Ausburgh* in *Germany*, *An.* 1517. was burnt *Hans Koch* and *Leonard Maister*; as also the Learned *Michael Satler* at *Herb.* in *Germany*; and *Leonard Keyser* in *Byren*, all witnessing to the *Waldensian* Faith in opposing Pædo-baptism, the same year.

Jacob Merning. p. 748.

Fœlix Mantz.

Fœlix Mantz, a faithful Servant of Christ, owning the same Faith, was drowned at *Zurich*, *An.* 1527.

Dutch Martyrol. 213. p. 9.

Leonard Skooner.

Leonard Skooner, a Baptist-Teacher, was beheaded at *Rottenburg* in *Germany*, and 70 more of the same persuasion, were at the same place put to death, *An.* 1527.

Dutch Martyrol. l. 2. p. 91.

Jo. Wouteriz.

Jo. Wouteriz, a Prisoner at *Dort*, 1572. was by the Scout required to be burnt for departing from the Faith, being baptized again, contrary to the Emperor's Edict; which he denied, saying, he was never baptized but once after

after Faith; for the Baptism of Children he held for no Baptism.

Old Dutch Book of *Martyrs*, p. 629.

This Instance is misplaced, being put into Cent. 6. p. 114. which belongs to Cent. 16.

Christian Gassiger at *Inglstad*, opposed Infants-Baptism, and was put to Death for the same, at *Berne*, Anno 1586.

Dutch Martyrol. Part 2. p. 16.

Fifthly, *The Witness born by the Waldenses.*

THE next we shall produce, is the most eminent *Testimony* that was born by the *Waldenses*, those *French Christians*, who are so very famous in *Story*, for the defence of the Gospel against Antichristian Usurpations, that the Learned *Usher*, in his Book of the *State and Succession* of the Christian Church, doth trace its Succession through them in a distinction from, and opposition to that of the *Papacy*, the *Romish Church*; and who, amongst other of Christ's *Ordinances* (that they defended and witnessed to, to Death, and Banishment, and Bonds) that of *Baptizing Believers*, in opposition to that of *Infants*, was, you'll find by plentiful Evidence, none of the least.

5. *Waldenses.*

Leaving

Leaving the History of this Famous People, as to the *Names* they are known by in Story, their *Original*, *Growth*, *Excellency*, and *Suffering*, till the *Conclusion*, we proceed to demonstrate to you what witness they gave unto this great Truth, in the Particulars following, viz.

1. In their publick *Confession* of Faith.
 2. In the particular *Witness* that some of their principal men bare thereto.
 3. In the more general *Witness* born by the Body of the People, as appears by Decrees of Councils, the Decretal Epistles, and General Edicts given forth against the whole Party for the same.
 4. In the Footsteps that we find thereof in the several Countries, where they have heretofore Imprinted the same.
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-

The first is the Witness we find hereof in their publick confessions of Faith, viz.

In their Ancient Confession of Faith, bearing Date 1120. Artic. 13. They say, *We acknowledge no other Sacraments but Baptism, and the Supper of the Lord.* P. Perin. 87. *1. In their Confessions of Faith. P. Perin.*

And in Article 28. of another Confession: *That God doth not only instruct us by his Word, but has also Ordained certain Sacraments to be joyned with it, as a means to unite us unto, and to make us partakers of his Benefits, and that there are only two of them belonging in Common to all the Members of the Church under the New Testament, viz. Baptism, and the Supper of the Lord,* Morland. B. 1. C. 4. p. 67.

And in another very ancient Confession of Faith, Art. 7. *We do believe that in the Sacrament of Baptism, Water is the Visible and External Sign which represents unto us that (which by the Invisible virtue of God operating) is within us, viz. The Renovation of the Spirit, and the mortification of our Members in Jesus Christ, by which also we are received into the holy Congregation of the People of God, there protesting and declaring openly our Faith and Amendment of Life,* P. Perin. p. 89.

Vignier,

Vignier.

Vignier, in his *Ecclesiastical History*, saith, *They expressly declare to receive the Canon of the Old and New Testament, and to reject all Doctrines which have not their foundations in it, or are in anything contrary to it. Therefore all the Traditions and Ceremonies of the Church of Rome they condemn and abominate; saying, she is a Den of Thieves, and the Apocaliptical Harlot, Usher, p. 374.*

And in their Ancient Confession, *Artic. II. We esteem for an abomination, and as Antichristian, all humane Inventions, as a trouble and prejudice to the Liberty of the Spirit; and in their Ancient Catechism, you have these further Principles about Tradition and Humane Inventions, as you find them in P. Perin. De Doct. de Vaud. Liv. I. p. 168, 169. When Humane Traditions are observed for Gods Ordinances, then is he worshipped in vain, as the Prophet Isaiah affirmeth, c. 19. And our Saviour himself alledgeth, Mat. 15. And which is done when Grace is attributed to the External Ceremonies, and Persons enjoined to partake of Sacraments without Faith and Truth.*

But the Lord chargeth his to take heed of such false Prophets, to separate, avoid, and withdraw from them, Mat. 16. 6, to 13. Psal. 26. 5. 2 Cor. 6. 14. Rev. 18. And,—

In their Ancient Treatise concerning Antichrist, Writ 1120. They say, That he attributes the Regeneration of the Holy Spirit unto the dead outward work, baptizing Children into that Faith, and teaching, that thereby Baptism and Regen'ration must be had, grounding therein all his Christianity, which is against the Holy Spirit. P. Perin. l. 3. p. 267.

The

*The Second is the Witness
we find born hereto by
several of their most emi-
nent leading men.*

2. By their
Leading
men.

The first we begin with is the famous *Be- 1. Berin-*
ringarius of Turain in Anjou, one of
their Barbs, as Morland.

Who in the 11th Century did so eminently
and learnedly oppose Transubstantiation, and
other Popish Innovations; and for which he
was persecuted for above 30 years, by no less
than five Popes, viz. *Leo IX. Nic. II. Alex. II.*
Greg. VII. and prosecuted by five desperate
Persecutors, viz. *Guitmund, Algerius, Ful-*
bertus, Heldibrand, after *Greg. VII.* and *Lu-*
dwig Archbishop of *Canterbury*; and Sen-
tenced in no less than four Councils, as the
Magdeburgs tell us; viz. the first *Lateran,*
the Vercellans, the Thurene, and second *Late-*
ran; as *Cent. II. p. 454, 456, 457.*

Who with his Witness against the Real Pre-
sence, doth also testify against that other of
mixing of Children.

The *Magdeburg. Cent. II. c. 5. p. 240.*
That *Beringarius* did in the time of *Leo*
IX. about the year 1049. publicly maintain
Heresies, which they set down to be denying
Transubstantiation, and Baptism to little ones;

R

under

under five Heads, which *Launifrank* Archbishop of *Canterbury*, in his Book called *Scintillaris*, answers at large; and as to that of his denying Infants-Baptism, he answers, by saying, *He doth thereby oppose the general Doctrine and Universal Consent of the Church*, p. 243.

Cassand. *Cassander*, in his Epistle to the Duke of *Cleve*, saith, *That Guitmund Bishop of Averse*, doth affirm, *That with the Real Presence in the Eucharist, he did deny Baptism to little ones; though not the latter so publicly as the former; knowing (as he saith) that the Ears of the worst of men would not brook that Blasphemy.*

Durand. In the *Bibliotheca Patrum*, Printed at *Paris*, p. 432. It is recorded, *That Durandus Bishop of Leodientes*, hearing that *Henry I. King of France*, had called a Council to suppress the Heresies of *Bruno Bishop of Anjou*, and *Beringarius of Teurionensis*, writes a large Epistle to him to this purpose; first to applaud his wisdom in the calling of that Council to suppress those pernicious Doctrines of the old Heresies now modernly revived, which had filled all Ears through *France* and *Germany*.

Then secondly, mentions the same to be, first, the affirming the *Eucharist* to be not the Real Body, but a Shadow and Figure rather of the Body of Christ: And secondly, the denying, and as much as in them lay, the destroying the Baptism of *Infants*.

Then Thirdly, Shews the necessity of the Councils severity against them; especially against the Bishop *Bruno*, whose influence, in his Capacity, might be of so evil Consequence

and therefore adviseth, that they should not be suffered so much as to speak in the Council: And lastly, endeavours to confute the said Opinions, viz. the first, from several Authorities of the Ancients, as *Leo, Ambrose, Hilary, Cyril, Basil*; and the second, concerning Infants-Baptism; from a single Quotation out of *Austin*, against the *Donatists*, l. 4. Which Epistle you have at large in the said *Bibl. Patr.*

Mr. *Clark* in his *Martyrology*, tells us, That *M. Clark* God raised up *Beringarius*, who boldly and faithfully preached, and witnessed to the Truth against the Romish Errors; whereupon the Gospellers were called *Beringarians* for about 100 years after.

Math. Paris saith, That *Beringarius* had drawn all France, Italy and England to his Opinion, 1087.

Dr. Hsher tells us in the Succession of the *D. Hsher.* Church, p. 252. out of *Thuanus*, That *Bruno* Archbishop of *Triers*, did expel several of the *Beringarian Sect*, that had spread his Doctrine in several of those Belgick Countries, and that several of them, upon Examination, did say, That Baptism did not profit Children to Salvation, as (saith he) the Authors of the Acts of *Bruno* (found in the Lord Carew's Library of *Clapton*) doth testifie.

But as to *Beringarius*, it is objected and said, That he did recant and revoke his Opinion; as appears by the Recantation it self Recorded by *Gratian*.

To which I answer in the words of a Learned *Crispin.* man express'd in *Crispin's French History*, l. 21. That if he did through frailty recant and

deny the Truth, it was no other than Peter did before him, who yet repented of that evil; and so did Beringarius too.

And write against his own Recantation, so violently extorted from him; for most conclude, he lived some time after, and died in his former Profession, a man of great worth and goodness, as his Epitaph by his Scholar Heldebert, Bishop of Tryers discovers, mentioned by Malmsbury, p. 114.

*Vir verè sapiens, & parte beatus ab omni,
Qui Cælos Animâ, Corpore ditat Humum.
Post obitum vivam secum, secum requiescam,
Nec sciat melior fors mea sorte sua.*

He was a Man was blest on every part;
The Earth hath his Body, the Heavens his Heart.

My wish shall be that at that my end,
My Soul may rest with this my Friend.

The second eminent Witness we meet with amongst the *Waldenses*, was the famous *Peter Bruis*. *Bruis* of *Tbolouse*, another of their renowned *Barbes*, who publickly and most successfully preached the Gospel in that City, and the Provinces round about it, for about 20 years; who for his opposing the Doctrines of the Church of *Rome*, was apprehended, imprisoned, and burnt in the Fields of *St. Giles* near *Tbolouse*, about the year 1136. Whose Doctrines and Positions, for which he suffered, we have recorded by the *Magdeb. Cent.* 12. 843. and *L. Ofsander*, *Cent.* 12. 262. And amongst

amongst which, we find these about Baptism;
First, That Infants are neither to be saved, nor
to be baptized by the Faith of another, all being
to be baptized, and expect to be saved by their
own proper Faith.

Secondly, That Baptism without proper Faith
saves not.

These two Positions, saith Oslander (the Lu-
theran) have no Error in them, the Papists be-
ing rather to be condemned, who deny Infants to
have proper Faith.

Thirdly, That little Children that are under
age and without understanding, that are brought
to Baptism, are not saved thereby.

Fourthly, That those that are baptized in
their Infancy, after they are come to under-
standing, are to be baptized again, and which is
to be esteemed Rebaptization, but right Bap-
tism.

These two, saith Oslander, are Heretical and
dubaptistical. Cent. 12. l. 3. p. 262.

All which, with his Assertions about Tran-
substantiation, Worshipping of Images, Pur-
gatory, &c. are distinctly and at large answer-
ed by Peter Clunienfis; whereof the Magde-

burgs do give a particular account: And also Peter
Clunienfis.

And we have the said Peter (writing to three Bi-
shops in France about this time) saying. That
neither Temples nor Altars are made by these
people, neither are Crosses worshipped, but rather
they are trodden under foot: the Mass is esteem-
ed an abomination, and that the benefits of the
Living did not profit the Dead, &c. And that
the Heresie of the Petro-Brussians was received

Gallia Narbonensis, complaining that the

People were re-baptized, the Churches, Altars, and Crosses prophaned; Flesh eaten in Lent, yea, upon Good-Friday it self.

This *Peter Bruis* was supposed to have written the Treatise of Antichrist, whereof you have some account in the History; and so eminent and worthy a person, that for many years the *Waldenses* were called *Petro-Bruisians*.

Arnold. The next we shall mention, is the famous *Arnoldus*, or rather the *Arnoldeses*, there being three of that Name.

Pridicax. The first, viz. *Arnoldus* of *Brixia*, was in the second *Lateran Council* with *Peter Bruis*, Censured for the Heresie of rejecting Infants-Baptism, Church-Buildings, and the Adoration of the Cross. *Prid. Introduct. to Hist. Latin Councils*, p. 23.

Usher. The said *Arnoldus* was in the year 1155. as saith *Usher* out of *Gerhobus*, at Rome put to death, being first hanged, then his Body burnt, and his Ashes flung into Tyber, lest the People of Rome following his Doctrine, should adore him.

Another eminent man of this Name, (and one of the *Waldesian Barbes* also) whom *Eckbertus*, as *Usher* tells us, p. 292. calls the Arch-Cathari or Puritans, was with two of his Associates, viz. *Marfillyus* and *Theodoricus*, who with him managed a publick Dispute at Cologne, against one *Eckbertus*, were burnt, *Arnold*, and eight more of his Disciples at Cologne, August 2. 1163. And *Theodoricus* and *Marfillyus* afterward put to death near Cologne. *Eckbertus* saith, That the principal Arguments they brought ag. inst Infants-Baptism, was Christ's

Com-

Commission, Mar. 28. 19. Mark. 16. 15, 16.

We read also of another *Arnold*, who in the time of *Honorius II.* 1124. was burnt at *Rome*, for witnessing against the Pride, Pomp, and Luxury of the Priests, as *Prid.* in his Introduction, and *Baronius* in his *Annals*, 1124. *Balausaith* he was an *English-man*.

The *Waldensian* Sect were also called *Arnoldists*, as Bishop *Usher*, and *P. Pirin* tell us after their Names.

Another eminent Person we meet with, witnessing to this great Truth, was one *Henric*, a great *Friend* and *Colleague* of *P. Brui's*, whose Doctrines and Positions are also recorded by the *Magdeburgs*, under eleven Heads; the first whereof was *denying Baptism to Children*, Cent. 12. 843. Which *Bernard* at large endeavours to answer and confute; telling us, That Infants are to be baptized upon the Faith of the Church. *Bernard.*

The same *Bernard* in his Epistle to *Heldefonsu*, Earl of *St. Giles*, saith, *The Henerici* (for so they called his Followers) *did deny Holydays, Sacraments, Churches and Priests, complaining that the Children of Christians were excluded the Life of Christ, whilst they denied them the Grace of Baptism, and not suffered them to partake of Grace and Salvation thereby.*

Cassander, in his Epistle before his Book of Baptism, saith, that *Peter Brui*, and *Henry* his Disciple and Colleague, were great Propagators of the Error of denying Baptism to little ones, affirming that it did only belong to the Adult.

By the people themselves suffering for the same.

Thirdly, *In the Witness born not only by some particular men, but by the Body of the People, as appeareth by Decrees of Councils, Decretal Epistles, and Edicts given forth against them, as well as the Testimony of many Learned Writers.*

D. Usher

DR. *Usher*, out of the *Fragments of the History of Aquitain*, written by P. Pithao, p. 81, 82. tells us, *That in the time of Robert King of France, that they of Aquitain and Tholouse, (principal places of the Waldenses) did deny Baptism (for so they called denying Baptism to little ones) the Sign of the Cross, the Real Presence in the Eucharist, and other Rites of the Church, and that many of them were Sentenced by Council, and burnt.*

Dr. *Usher* also tells us out of *Papir. Masson*, in his *French Annals*, *That fourteen Citizens of Orleans, in the Reign of King Robert, were convicted of the same Heresie, for denying Baptismal Grace, and the Real Presence, and were all burnt alive; and that the Names of three of the chief of them were Herbert, Lefius and Stephen.*

Dr. *Usher* tells us, *that in the time of the Emperor Henry II. 1017. many of this Sect were*

were about Millan fined and banished, as he tells us, Antonius in his History, 2 Tit. 15. chap. 23. informeth.

And also out of Radulph. Ard. Homil. tells us, That in Germany, under the Reign of Henry IV. about 1054. several of this people, whom they called the Manchean Sect (and the reason of it you will understand afterwards) did inhabit the Countrey of Aganensis, who denied Baptism, and the Sacrament of the Altar.

Pope Leo IX. in his Decretal Epistle to the Bishop of Aquitain (a principal place of their abode) about the year 1050. Commandeth, that young Children should be Baptized, because of Original sin. Leo IX.

Pope Gregory VII. decreed, 1070. That those young Children whose Parents are absent or unknown, should according to the Tradition of the Fathers be baptized.

Bernard, Abbot of Claramel, in the twelfth Century, in his 66th Sermon on Canticles, complained, That the Cathari did deride them, because they baptized Infants, and prayed for the dead, and asserted Purgatory; and that the Soul as soon as it departed out of the Body, went to Salvation or Damnation. Bernard.

Eckbertus, a great Doctor about the same time, in his Sermon against the Cathari, saith, That they say concerning the baptizing of Children, that through their incapacity, it nothing profited them to Salvation; and that Baptism ought to be deferred till they come to years of discretion, and that then only they ought to be baptized, when they can with their own mouths make a profession of Faith, and desire

desire it, and which he largely endeavours to confute in that Sermon, Bib. Pat. Tom. 2. fol. 99, 106.

Erbrard. *Erbrardus*, another great Doctor of this time, saith, *That the Cathari do deny Baptism to Children, because they want understanding; and therefore spends his sixth Chapter to confute them; the title of which is, Children which cannot speak ought to be baptized; and concludes thus: By this therefore we find that we ought to call little ones to Faith by Baptism.* Bib. Pat. tom. 4. p. 1108.

Ermengendus. *Ermengendus*, another great writer of this Age, in his Book *contra Waldenses*, proves Infants-Baptism (which he saith they deny) by two Scriptures, namely, *Mat. 19. 14. Suffer little Children to come to me, &c. And 1 Cor. 15. Baptized for the dead:* Whence he thus reasons; *If they of old baptized the living for the dead, for their Eternal Salvation, though they neither received it, nor were capable thereof; how much more doth the Faith of the Gospel avail for spiritual Grace and Salvation, in the baptizing the persons of the little ones themselves.* Bib. Pat. tom. 4.

D. Usher. *Dr. Usher* in his foresaid Book of the Succession of the Church, p. 292. tells us out of *Decretal. l. 5. tit. 6. c. 10. That Pope Alexander the Third, in the Turonensian Synod, held 1163. touching the Albigenes, made the following Canon, viz.*

Alex. III. *To damn that Heresie that had so infected as a Canker, all those parts about Gascogne, requiring the Clergy of every sort, to give their utmost diligence to detect and suppress it, and to require*

require all upon penalty of Excommunication, not only to refuse harbouring of them, but to avoid all Civil Communion and Converse with them; and if taken by any Catholick Princes, that they be Imprisoned, and their Goods and Estates confiscated.

And in as much as multitudes under pretence of sojourning together in one Mansion-house, (which was very much the Custom of the Waldenses to do) do under that colour carry on their Errors in such Co-habitations, that all such Conventicles should diligently be searched out; and if found, to be proceeded with by Canonical severity.

And further the said Dr. Usher tells us out *Hoved.* of *Hoveden's Annals*, fol. 319. That the said Pope Alexander III. did in the year 1176. the better to extirpate the Albigentes, send a Cardinal and three Bishops, as commissioned Inquisitors against them, under the names of the Cridentes, Lyonists, Patrinos, Bonhomes, or Manichees (of the reason of which Names you will understand afterwards) with a Creed to put to them, for the better discovering of them; in which, these following are some of the Articles, viz. *We believe we cannot be saved except we eat the Body of Christ, and which is not so, except Consecrated in a Church by a Priest: We believe that none are saved except they are baptized; and that Children are saved by Baptism, and that Baptism is to be performed by a Priest in the Church.* *Hoved. Annals 319. 6.*

*Inquisitors
Creed.*

In the same year Pope Alexander calls another Gallican Council, to convince and condemn the *Albigensian* Heresie.

In

Alex. III. *In the third Canon, whereof they say they do con vince and judge them of Heresie for denying Baptism to Chil dren, or that they are to be saved thereby; urging Arguments from Christ's dying for all, and from the circumcising of Infants of old, for their baptizing; and affirming, that the Faith of the Gossips is sufficient to baptize upon, &c. which you have at large in the Book of Decretals.*

Mat. *Two years after, as saith Mat. Paris. viz. 1178. Cardinal Chryso ginus is sent Inquisitor to suppress the Hereticks about Tholouse, that had evil Sentiments about the Sacraments; in which Inquisition many of them were persecuted, and amongst the rest Roger d' Bodres.*

Alex. III. *Also the same Pope Alexander III. in the year 1179. In the general Lateran Council condemns the Waldenian or Catharian Heresie; and in Canon 27. Anathematizeth the Cathari, &c. dwelling in Gascogne, Albi, and other parts about Tholouse; and amongst the rest of their Heresies, for denying Baptism to Children, and for their contempt of all the Sacraments, Decret.*

Favin. *Favin, in his History of Navarre, p. 290. saith, That the Albegois do esteem the baptizing of Infants superstitious.*

P. Lucius *In the year 1181. P. Lucius held his general Council at Verone, in the time of Fred. I. wherein the Albigenian Sect and Heresie were damned, and anathematized under the names of Cathari, Patrini, Humiliati, poor people of Lyons, Arnoldists, for daring to Preach without Apostolical Approbation, or Mission publicly or privately, and for teaching otherwise about the Eucharist,*

Eucharist, Baptism, Confession, Marriage, and other Sacraments of the Church, than the Church of Rome preacheth and observeth, Decr. Lib. 5. Tit. 6. De Heret. c. 11. p. 126. confirmed by Urban. III. 1185. Cœlestin. 3. 1192. In. 3. 1200. as Favin. Hist. p. 290.

Pope Innocent the Third, 1199. writes his Decretal Epistle to the Bishop of Arles (the principal City in Provence) respecting the Albigenfian Sect, to which Baronius in his Annals, writes this Preamble; and which is also express'd by Spondanus in his Epitome, 981. 1199. viz. Amongst the Arlatenses were Hereticks (saith he) who excluded Infants from Baptism, counting them incapable of that Heavenly Priviledge: Therefore did Innocent write this excellent Epistle to the Archbishop of Arles, to confute and confound them; which he recites at large (as it is also found both in Gratian, and the Book of the Decretals).

P. Innoc. III. his Decretal Epistle.

Wherein having given many Arguments to enforce the baptizing of Infants, he makes this Decree, viz. That since Baptism is come in the room of Circumcision, therefore not alone the Elder, but also the Young Children, which of themselves neither believe nor understand, shall be baptized, and in their Baptism Original sin shall be forgiven them.

And then after the Epistle, Baronius adds, *Baronius. This Innocent wrote in a time of great immensity concerning the Sacrament of Baptism, which, saith he, the poor people of Lyons, those Albigenfian Anabaptists did deny.*

After

After this he sent a great number of Friars in imitation of the *Albigensian Barbes*, to go up and down those Countries, to preach and dispute amongst them; *Dominicus*, *Benedict*, and *Francis* being in the head of them. Then after them many *Legates*, and Inquisitors upon Inquisitors; after them a *Crusado* of Armed men, which he supplied from time to time from all *Parts*, and continued a bloody War against them all his days; but yet could neither vanquish nor suppress them; who, by the help of strong Allies, the Kings of *England* and *Spain*, Earl of *Tholouse* and *Foix*, were enabled in a defensive way to maintain the War against his mighty Armies that came against them, a hundred thousand at a time; and by which means, as Dr. *Usher* observes, p. 266. *That as the persecution about Stephen, by that dispersion, proved much for the furtherance of the Gospel in other parts of the world; so was it here: for those that were not so fit for the War, went up and down with more freedom into most Parts of Europe.* Insomuch that *Aeneas Silvius*, afterward Pope *Pius II.* in his sixteenth Chap. confesseth in these words, *Nec ullis vel Romanorum Pontificum Decretis, vel Christianorum armis deleri potuisse. That neither the Decrees of Popes, nor Armies of Christians could extirpate.*

Usher.

Aeneas Silvius.

M. Baxter. Having produced to you so much Evidence to this Point, I conceive it not unseasonable before I proceed farther, to present to you what I meet with from Mr. *Baxter* upon it; who, In his plain Scripture-proof, p. 157. is pleased to tell us, *That for his part, he cannot find*

in his small reading, that any one Divine, or party of men, did certainly oppose or deny Infants-Baptism, for many hundred years after Christ.

And again, p. 261. *That the World may now see what a Cause you put such a face upon, when you cannot bring the least proof, so much as of one man (much less Societies, and least of all godly Societies) that did once oppose or deny Infants-Baptism from the Apostles days, till about Luther's time.*

And yet farther, p. 266. *I am fully satisfied, that you cannot shew me any Society (I think not one man) that ever opened their mouth against Baptism of Infants till about 200 years ago, or thereabouts; which confirms me much, that it is from the Apostles time, or else some one would have been found as an opposer of it.*

Though with what Evidence and Truth these confident Assertions, and severe Reflections are made (in respect to what hath, and is farther to be said hereto) is recommended to his own, and the consideration of the impartial Reader.

And Mr. Cobbet in p. 200. saith, *That the Doctrine of Pedobaptism was never ex professo, opposed by any Orthodox Church or Christian in time of old, as far as I can learn.*

Lastly,

*By their
Disciples
in several
Countries,
witnessing
to these
Truths.*

Lastly, From the Footsteps we find of this Truth, and the Sufferers for the same in several Countries and Places, where the Waldenses had heretofore Imprinted it, as appeareth by the following Instances.

I. Ger- **I.** FROM what we meet with in Germany, many. where (by what you will find hereafter) the *Waldenses* were so conversant; that their Itinerant Ministers could travel through the whole Empire, and lie every night at a Friend's House. *Du Plessis* in his *Mystery of Iniquity*, p. 403. saith, *They are spread abroad in Germany and France, at that their Footsteps are to be discerned throughout the course of History.*

Du Plessis. In which Countrey we find, yea, and in most parts thereof, multitudes of this persuasion, down to this very time; as may appear not only by the Sufferers already mentioned; but by the oppositions made against those persuasions, both by the Popish Party, as by the Protestants also; witness not only the writings of the *Papists*, viz. *Baronius*, *Cassander*, *Eckius*, *Gretzerus* in contradiction and enmity thereto; but the several Canons of the Council of *Trent*, and the Catechism of Pope *Pius Quintus*, respecting that of Infants-Baptism, printed and annexed with the same Decretals to be read in every

every Parish. As also the cruel and bloody Edicts of the Emperors *Charles* the 5th, &c.

But by the several Disputations, Writings, *Anabaptists in all parts in Germany.* and Oppositions made by the Protestant party also; yea, and that from those that were called chief of the *Reformation*, viz. by *Regius* at *Ausburg*, about 1516. *Luther* in *Saxony*, 1522. *Micarius* in *Thuringia*, 1525. *Zwinglius* in *Zwitzerland*, 1529. *Brentius* in *Swevea*, 1530. *Calvin* at *Geneva*, 1537. *Junius* about *Limburg* and *Heidelberg*, 1570. and Multitude of *Anabaptists* in *Basil*, *Ulme*, *Ausburg*; against whom *Oecolampadius* disputed, 1527, & 1529. As *Clark* in his *Lives*, and their respective Works manifests. Besides the cruel and very bloody Edicts made by the Protestants against them.

Whereby it is evident they had a being in those parts before *Luther's* time; for it cannot rationally be supposed, that they should all of a sudden be so spread over so great a Territory as the upper *Germany*; and therefore cannot be concluded to be other than the Remains and offspring of those that the *Waldenses* had instructed in those times. As the *Belgick Anabaptists* do with one mouth assert and maintain.

And in further confirmation hereof, we shall give you some more instances of the Sufferings *The Baptists perse-* of these *Waldensian* Christians, both in the *Upper and Lower Germany.* *Germany.* *Infants-Baptism, viz.*

In the year 1105. several were banished out of the Bishoprick of *Triers* for opposing *Pædo-Baptism.* *Triers.*

Twisk Chron. l. 12. Anno 1105. *Hen. Montanus.* p. 83. *Merning.* p. 592.

Alzates. In the year 1182. many of the *Waldensian* Faith suffered death in *Flanders* under the Earl *Philip Elzates*, for opposing Pædobaptism.

Jc. Andriesz. *Histor. of Antiq. Twisk Chron.* l. 12. Anno 1182. p. 489.

In the year 1200. many of the *Waldenses*, who opposed the Church of *Rome* in the business of Infants-Baptism, were burnt in *Germany*, by *Conradus van Morpurgh*.

Abraham Bzov. Tom. 13. *Baron. Annals,* Anno 1232.

Tryers. In the year 1230. many of the *Waldenses* suffered death in the Bishoprick of *Tryers*, for opposing Pædobaptism.

Twisk Chron. l. 13. p. 546. col. 2.

Sire. In the year 1315. many Christians were burnt at *Sire* in *Austria*, witnessing to the *Waldensian* Faith.

Abraham Mellin. l. 2. fol. 479. col. 4.

Mentz. In the year 1390. there were 36 Citizens of *Mentz* burnt at *Bingen* for owning the Doctrine of the *Waldenses*.

Matth. Flac. *Illyr. Catac. Test.*

Pomerania. In the same year 1390. there were 443 persons put to death in *Pomerania*, witnessing to the Doctrine of the *Waldenses*.

Dutch Martyrol. Part 2. fol. 497.

Danaw. In the year 1421. many of the *Waldensian* Faith were burnt at *Danaw* in *Germany*.

Vignier Ecclesiast. Hist. Anno 1421.

Eychest. In the year 1457. at *Eychester* in *Germany*, many of the *Waldensian* Christians were put to death. *Twisk Chr. par.* 1. l. 15. upon 1457. p. 829.

In the year 1471. One *Stephanus* an Elder *Vienna*.
of the *Waldenses*, was burnt at *Vienna* in *Au-*
stria, under *Johanna* the Widow of *George K.*
of *Bohemia*.

Dutch Martyrol. l. 2. upon the y. 1471.

In the year 1528. *Hans Schaeffer* and *Leo-*
nard Freck, for opposing Infants-Baptism, were *Schwas.*
beheaded at *Schwas* in *Germany*, and *Leopold*
Snyder at *Ausburg* for the same; and eighteen *Ausburg*
persons of the same Faith, burnt at *Salzburg*.
Wolfgang Ulman, and ten Christians more,
were for the same burnt at *Walsen*. *Hans Walsen.*
Prette and thirteen more were sometimes after
burnt at the same place.

Dutch Martyrol. l. 2. p. 92, 93, 94,
95, 96, 97.

In the year 1529. were twenty persons put *Palati-*
to death in the *Palatinate*, the men for the *nate.*
most part beheaded, and the women drowned.

Dutch Martyrol. p. 107.

In the same year at *Alize* in *Germany*, 350 *Alize.*
persons were by the Emperor's Edict put to
death for asserting the *Waldensian* Doctrine, the
men by beheading, the women by drowning.

Dutch Martyrol. p. 108.

Anno 1533. *Hugh Crane* and *Margaret* his *Harlem.*
Wife, with two more, were Martyred at *Har-*
lem, the woman was drowned, the three men
were chained to a Post, and roasted by a fire
at a distance till they died, p. 112.

Algerius, a Learned man of *Padua*, for op- *Rome.*
posing Infants-Baptism, had scalding Oyl cast
upon his Body, and burnt to ashes at *Rome*,
Anno 1557.

Dutch Martyrol. l. 2. p. 246.

The Baptists persecuted by the Protestants in Helvetia.

An Abstract of the Cruel Placaets and Bloody Persecutions of the Protestant Cantons in Switzerland, viz. Zurick, Berne, Schaffhufen, &c. against the Anabaptists.

The first Edict of Zurick, 1525.

THe first *Placaet* we find, was made by them of *Zurick*, in the year 1525, which was but five years after *Zwinglius* began the Reformation, after their own departure from *Rome*. Which said Edict

Commands all of all sorts to baptize their children, and to forbear Rebaptization upon the penalty of Pecuniary Mulets and Imprisonment.

The Second Edict of Zurick, 1530.

The other was in the year 1530, that rose higher; viz. to Banishment, Confiscation, and Death (the year after which *Zwinglius* himself was slain, and his Body burnt by the Papists).

The Third Edict of Zurick, 1639

Another *Placaet* also came forth by them in the year 1639. only for Confiscation of goods, Imprisonment and Banishment; that of Death being relaxed, p. 864.

Upon which Edicts followed these Persecutions,
viz.

In the year 1526. A Baptist-Minister, one *Felix Mentz* (before-mentioned) was drown-
ed at *Zurick*. p. 90.

Felix Mentz, a Minister, drowned.

Anno 1530. One *Furian Groenwalt*, and one *Alda*, two of the baptized Brethren were burnt, p. 112.

Two Baptists burnt

Anno 1531. *Martin de Schilder*, *Wolfgang Elmsger*, *Pain Melch*, and three more of the Congregation of Baptists, were Martyred in the same place. p. 112.

Six Baptists burnt

Anno 1533. *Lodwick Test* and *Katherine Harnen* were burnt also in the same place.

Two more burnt.

And Anno 1537. twelve of the Baptists were imprisoned at *Zurick*.

In the *Placaet* they set forth 1639. they did expostulate with the *Anabaptists* about the Schism they made from the Christian Church, the Error of their Doctrine, and what prejudice it was to Reformation, and how disturbing to the Civil Peace, and Contempt of Authority, p. 864.

The Baptists Reply to the Third Manifesto of Zurick.

In Answer whereto the *Anabaptists* did deliberate with them in each particular.

Their Doctrine no Hereſie.

And first, As to that of Error in *Doctrine*, in their baptizing professing Believers only ;

Zwinglius at first an opposer of Infants-Baptism. They do imminde them of the Grant that *Zwinglius* himself made to *Dr. Hubmer*, in his Discourse with him in the beginning of that Controversie; wherein he did acknowledge, *That little Children should not be baptized, but the Adult only; and that in ancient times they only baptized the Catechumens, wishing the same might be the practice then* (Which you have also in his Book of Articles, *Art. 18. p. 81. Part. 1.*)

Oeculampadius did also oppose Inf. Bapt. And that *Oecolampadius* confest the same in a Letter he wrote *Dr. Hubmer*, in these words, which they had to produce under his hand, viz. *That we do not to this present find any place of the Scripture commanding to baptize any Children.* And in his Treatise upon *Rom. 6.* saith, *That every Christian should first confesse Christ, and after to be baptized with the Baptism of Water.*

The Minister of Schaufhuysen Sebast. Hofneyster against Inf. Bapt. And that *Sebastin Hofneyster*, Minister of *Schaufhuysen*, in a Letter to the said *Hubmer*, saith, *That they had publickly confest to the Council of Schaufhuysen, that if our B. Zwinglius will by any means have the Children baptized, that he errs from the Mark, and doth not according to the truth of the Gospel; and that for his part, he could not let his little Son Zachary be baptized; and therefore that he did very well and Christian-like, to bring to light, and assert the Baptism of Christians, which had been so long by Popery suppress; and assuring that they would also endeavour the same.*

Christoph. Hegendorf against it, And that one *Christopher Hogendorf*, another Minister and Learned man, upon *1 Pet. 3.* writes

writes, *That Faith is to precede Baptism; for it is not Baptism, but Faith in Baptism that sa-
verb.*

And that Cellarius also in his Letter to Hub-
mor, writeth thus, *That it is a horrible thing*
that young Children are baptized, which is nei-
ther witnessed in the Holy Scriptures, nor by any
example of the Apostles.

And that the Ministers of Strasburg, viz. The Nine
Wolfgang Capito, Cester Hedio, Meib. Pell,
Symphonos Polio, Theobald Niger, John Lato-
nius, Ant. Fern, Martin Hack, and Martin
Buzar, in their Book called *The Grounds and*
Reasons, &c. p. 1. say,

*That in the beginning of the Church none were
baptized or received into Church-fellowship, but
Believers in Christ, that did voluntarily give
up themselves to him.*

And the Reason thereof, they say, is clear from
Scripture and Experience; because the beginning
of our Lives are so sinful, necessitating Repen-
tance in every one; and that therefore John
Baptist, Christ Jesus, and the Apostles, preach'd
the necessity of Repentance in the first place. And
that in the Examples of the Baptized, Repen-
tance did always precede, where the Adult, not
Infants, were the Subjects. And again, in p.
2, & 3, they say, *That without the Baptism of
the Holy Spirit, the Baptism of Water profits
not.*

And that Pomeran, Brentius, and others, Pomeran
have in the year 1530. written against Pædo-
baptism.

And to the Second Charge, of their disturbing the Civil Peace, and resisting Authority, *they plead their Innocencies; declaring their hearty and constant submission to Civil Rule and Government in all things respecting the Civil State*, p. 872, 873.

These were given to the Lords of *Zurick* in Answer to their *Manifesto* aforesaid; which, notwithstanding did not assuage their cruel Persecutions. For,

At Zurick two Christians starved. In the year 1640. Two Christians, viz. *Werner Phister*, and his Son's wife were cruelly imprisoned, and starved to death in *Zurick*, p. 873.

2 more died in prison there. Also in the same year two faithful Servants of Christ, viz. *Gallus Schinder* was carried Prisoner to *Zurick*, and after 16 weeks cruel bondage in Chains, perished there; and *Radolf Backer* also in the same prison died the same year. p. 874.

Ulrich Miher, a faithful Minister of the Gospel, died also in Prison the same year. p. 874.

Fœl. Laudis starved in prison & Goods confiscated. Anno 1640. *Fœlix Laudis* the Son of *Hans Laudis*, formerly beheaded at *Zurick* for the profession of the Gospel, was starved in prison at *Zurick*, the Magistrates seizing and confiscating his Goods to the value of 5000 Guilders. p. 875.

In the year 1642. The Magistrates of *Amsterdam* interceded with them of *Zurick* for the relief of their oppressed Countreymen. To which they made a slight and unfriendly Answer.

Anno

Anno 1643. *Radolf Sukner* was starved in prison, and three women also. p. 876.

Anno 1644. *Hen. Boller* perished in prison at *Zurick*.

Anno 1654. One *Uli. Wagman*, a faithful Minister of the Gospel died in the prison in *Zurick*. Several others remaining in their Prisons.

A *Placaet* or *Manifesto* was set forth by those of *Schaffhausen*, Anno 1650. against the Anabaptists, upon penalty of Imprisonment and Banishment. p. 878.

A *Placaet* also was set forth by them of *Berne*, Anno 1659. upon penalty of confiscation of Goods, Imprisonment and Banishment. And that upon it,

In the same year there were seven Ministers of the *Baptists* in cruel Bonds in that place. p. 880.

Seven Ministers imprisoned at *Berne*.

Insomuch as the next year the *States General* of the *Low Countries*, upon intimation of the Persecution there, did write their Letters to the Canton of *Berne*, to relax their said Persecution; and wrote also Letters to the neighbouring Princes to receive such as should be banished out of *Berne*, into their Protection; witnessing to the peaceable Behaviours and good Lives of those of their way in their Provinces. p. 881.

The Duke of *Newburg*, anno 1653. banishes all the Anabaptists out of his Countrey; who thereupon disperse themselves into the Duke-
dom of *Cleve* and *Brandenburgh*, &c. p. 878.

D. of Newburg banisheth the Anabapt.

Thirdly,

3. *Holland.* Thirdly, We do not only find them in the Upper Germany and *Helvetia*, but in the Lower Germany, being spread all over *Flanders* and the Low Countries.

Friezland *Cloppenburg*, in his Epistle to his *Gangrene*, abounding faith, The Troops of Anabaptists that dwell in with Ana- *Friezland*, although they trouble not the Com- baptists' monwealth, yet they suffer not the pure Reformed Churches to be edified, without daily conflicts.

Cassander *Cassander*, in his Epistle to the Duke of Cleve, reports tells us, That the Anabaptists of the Belgick well of A- and Lower Germany, followers of *Menvo Simonis* and *Theodoricus*, have in them Tokens of anabaptists. a Godly mind, seeming to err more out of ignorance than malice; and therefore, saith he, more worthy of amendment than Persecution and Per-
Beza's ho- dition.

nourable *Beza*, in his Epistle to the Gallo-Belgick testimony of Ana- Churches at *Embsen*, saith, Many of the Anabaptists are good men, Servants of God, baptists. Martyrs of Christ, and our most dear Brethren. *Hornbeck*. p. 364.

And that they were considerable in all these Parts may appear by the many Edicts against them, and their great Sufferings in all Quarters.

An Abstract of the Bloody Edict of the Emperor Charles the Fifth, made June 10, 1535. against the Anabaptists or Waldensian Christians (and the execution thereof) in the Seventeen Provinces, viz.

Persecutions in the Lower Germany, or 17 Provinces.

Commanding all persons to renounce those persuasions and practices, and to refrain the publishing the same, by Preaching or otherwise, upon penalty of the forfeiture of Life and Goods, without mercy; the men to be burnt, the women to be drowned, and all that conceal, harbour, and do not, in their places, prosecute the Law against them, to suffer the same Penalty. And that those that discover them, to have the third part of their Estates: forbidding all Mediation or Intercession, upon severe punishment; because they shall neither partake of Mercy, nor that Judgment and Execution be delayed. *Dutch Martyrol. l. 2. p. 113.*

The Emp. Ch. 5th. his Manifesto, 1535.

Upon which these Sufferings followed.

Peter Rester, a Baptist-Teacher of Sardam in North-Holland, was apprehended in Amsterdam, and put to death there, Anno 1535.

At Sardam one martyred.

The same year, at Horne in West-Friesland, three men and two women, by the Emperors's Placact, were executed; the men by beheading, and their Bodies put upon the Wheel, and the women by drowning, putting stones about their Necks, p. 116.

At Horne 5. martyred.

The

At Lee-
worden
one mart.

The 16th of *March* the same year, one *Andrew Claessen* was executed at *Leeworden* by the same *Placaet*.

Gosdam
12 mart.

Anno 1536. at *Gosdam* seven men were martyred, and three men and two women at *Zierichze*.

In North-
Holland
3 mart.

Anno 1537. one *Jurian Vaser* a Baptist-Teacher, was executed, with two men more of the same perswasion, p. 110. in *North-Holland*.

At the
Buffs 12
mart.

Anno 1538. Twelve persons burnt at the *Buffs*, whose Names, and Conditions, and Circumstances at large you have, p. 120.

At Roter-
dam 1, and
3 more in
North-H.

Anno 1539. One *Anakain* a gracious woman, was executed at *Rotterdam*, p. 128. A man at *Leeworden*, and a man and his wife, and Son drowned in *North-Holland*. p. 130.

At Enchu-
sen 4 mar.

Anno 1541. Four persons put to death at *Enchusen* in *North-Holland*; and a man and his wife in *Waterland*; and at *Wormes* eleven more. p. 141.

At Am-
sterdam
23 mart.

Anno 1544. Three put to death at *Amsterdam*. p. 149.

Anno 1545. Three more martyred at *Amsterdam*. p. 153.

Anno 1546. Nine men more suffered at *Amsterdam*. p. 155, 157.

Anno 1547. Six men and two women burnt at the same place.

Philip 2.
his cruel
Edict.
1535.
Bloodily
executed
in Fland.

In the year 1556. *Philip* the Second, King of *Spain*, renewed and enlarged that bloody *Placaet* that his Father *Charles* the 5th had before enacted 1535. And upon which these after-Sufferings followed amongst the Anabaptists in the 17 Provinces, viz. In *Flanders*,

At

At *Antwerp*, from 1557, to 1575. III per- *Antwerp*
sons, men and women of the *Baptists*, were III.
cruelly burnt and drowned.

At *Gbant*, from 1559, to 1592, were 70 *Gbant*.
men and women of the same perswasion cruelly 70.
martyred in like manner.

At *Cortick* from 1558, to 1572, were ten *Cortick*.
men and women of the same perswasion burnt 10.
and drowned.

At *Brussels*, in the year 1574, were four *Brusl*. 4.
persons burnt, &c.

At *Bruges*, from 1562, to 1568, were ten *Brudges*
Anabaptists burnt, &c. 10.

At *Collen* 1562, &c. were six Anabaptists *Collen* 6.
burnt and drowned.

At *Armentier* from 1563, to 1567, were se- *Arment*.
ven burnt. 7.

At *Hanchela*, 1562. were thirteen more *Hanchel*.
burnt and drowned. 13.

At *Rizal*, 1563, were twelve more burnt *Rizal* 12
and drowned.

At *Berhold*, 1566, were forty two more so *Berhold*.
martyred: 42.

At *Triers*, 1561, was one person burnt. *Triers* 1.

In *Juliers*, 1532. one scalded with Oil, and *Juliers* 1
burnt after.

In *Holland* were the following Martyrdoms. In *Hol-*
land.

At *Dort*, 1558, to 1570, were 26 Christi- *Dort*. 26
ans in like manner cruelly martyred.

In *Zealand*, from 1560. to 1569, were nine *Zealand*
in the same sort executed. 9.

At the *Hague*, from 1564, to 1568, were *Hague* 4
four persons also martyred.

At

Roterd. 1 At *Roterdam*, 1568, one person was burnt.
Amster. 9 At *Amsterdam*, from 1569, to 1572, nine
 were cruelly martyred.

Buss 1. At the *Buss*, 1569, one was burnt.

Brill. 1. At the *Brill*, 1569. one more was burnt.

Harl. 3. At *Harlem*, 1570, three Christians were
 martyred.

Davent. At *Daventre*, 1570, were twelve persons
 12. burnt.

Placaet At *Groningen*, anno 1601, was a *Placaet*
of Gron. made against the *Anabaptists*, upon the pe-
 1601. nalty of pecuniary Mulcts and Banishments,
 and that the unbaptized Children should not
 inherit. p. 856. Which the States General
 afterwards remitted.

Placaet At *Ardenburg* was made a severe *Placaet* a-
of Arden. gainst *Anabaptists* by Fines and Banishment, an.
 1615. 1615. Which the States General reversed,
May 1. 1615.

Placaet At *Daventer* was a *Manifesto* Fining and
of Da- Banishing the *Anabaptists*, anno 1620. Upon
venter, which the *Anabaptists* in those Provinces, made a
 1620. publick Declaration of their Faith and Practice,
 and addressed it to the States General by Mes-
 sengers chosen out of all the Churches; upon
 which, they by publick Edict granted them
 their free Liberties, and remitted the former
 Laws to their prejudice.

All which, with many hundred Martyrs
 and Confessors more (sealing to the truth of
 Believers, and against Infants-Baptism, with
 their

their Bloods) you have recorded, with many of their choice Sayings at their Deaths, and their excellent Epistles to their Friends, in that most elaborate and worthy Collection, written in Dutch by Theolem. J. van Braght, in his Book called *The Bloody Theater*; being not only a continuation of their Ancient Books of Martyrs, but a confirmation of former and latter Instances out of the best Historiographers and Records; a Piece done with great Judgment and Exactness.

In the next place, we find (as P. Perin tells us) That the *Waldenses* of old were dispersed, and their Doctrines taught in *Bohemia*, *Moravia* and *Austria*, and continued there till expelled thence by the Emperour about fifty years since.

1. In the year 1330, One *Eckbardus* with many others, were burnt in *Bohemia* for the profession of the *Waldensian* Faith.

Vignier, Eccles. Hist. 1330.

2. *Sculletus* in his Annals upon 1528, tells us, That the Brethren in *Bohemia*, and many Godly men in that time, were re-baptized; not that they did favour the many Errors charged upon the Anabaptists; but they saw not (they say) how otherwise to separate themselves from the pollutions of the World; not owning a Re-baptization, because they esteemed the former a meer Nullity, and unlawful: And that one of their Sufferers, being ask'd whether he was Re-baptized? answered, he knew no Anabaptist; for God's Word required no Re-baptization.

3. *Baltazar*

Th- eminent Dr. Hubmor abd his Wife martyred at Vienna.

3. *Baltazar Hubmor*, a Doctor in *Wald-schout*, (of whose Disputations and Conferences, you have heard in *Helvetia*, a great Preacher, and a Learned man, was much in *Bohemia* and *Moravia*; whom *Osfander* calls a Phanatick and gross Anabaptist, was taken Prisoner with his wife, by the Emperor's special command, and was himself burnt at *Vienna* in *Austria*, and his Wife drowned, in the year 1528.

3 Baptists burnt at Vienna.

4. In the year 1536. Three *Bohemian* Baptists, being betrayed by their Host in their journeying through *Tyrel*, were burnt in *Vienna* at *Shrovetide*.

Dutch Martyrol. l. 2. p. 117.

Comenius Hist. of the Anab. of Morav.

But that which is most considerable in the Account we have to give of *Bohemia*, is what we meet with in the History of *Bohemia*, writ by *Comenius*, p. 134. Who giving an account of the distresses that beset them upon the defeat of *Frederick*, by the Emperor's Forces at *Prague*, tell us, That when the Enemy resolved to exercise their cruelty against us, they began the year after the victory with the Anabaptists in *Moravia*, who possessing about 45 Houses or Colledges (many Families dwelling together in them) having all things managed in partnership, in a publick Stock or in common, according to their Custom, lived peaceably under their own Discipline, troublefome or grievous to none, but beneficial to all by their Trades and Callings.

Lived in Colledges.

They banished, saith he, these first in the year 1622. about Autumn, being forced to leave their Houses, Lands and Vineyards, though the time of Vintage was at hand, and carrying the weaker sort with them in some Hundreds of

Carts;

Carts, went in great Troops into the neighbouring Countries of Hungaria and Transilvania, where he saith they could find fit Seats for themselves, and whereby they avoided those evils that were after to be suffered by us that were left behind; And that these were of the Stock that had been instructed by the Waldenses of old, may appear by this Custom of living together in Houses or Colledges; which was their Custom, as Bishop Usher, in the State of the Church, Usher. tells us, p. 292. maintaining themselves by their Manufactures. And living so together, not only for the benefit and comfort of their Souls, having the better opportunity for Religious Service, eying also that primitive pattern, Acts 4. But to free themselves from more observation and persecution, which flocking together from several parts, might occasion.

In which way, upon good information, I 5. *Hungaria, Transilvania, Poland, and some parts of Germany,* find they continue together in *Hungaria, Transilvania, Poland, and some parts of Germany,* to this day.

Concerning whom, an *Hungarian* Scholar, that about five or six years since, came from those parts, and had lived amongst them, gave me, within a few dayes, this particular Account; That he himself Knew four Colledges of them in those Parts, viz. two in the Lower *Hungary*, one at a place called *Cosolna*, and another at *Turkas Hida*; and in the upper *Hungary*, another famous Colledge in a place called *Saras Parack*, in which Town he himself lived (as he told me) and knew the People very well, and that there were near 100 Families in that Colledge, who are reputed a
T very

very *Holy, Harmless, Innocent* People; and that they do support themselves by their Manufactures, brought into one Joynt stock, *Eat* all together in one great *Hall*, *Worship* God together *twice a day*; each several Manufacture being ranged together, both as to their Work-Rooms, Lodgings, and Table in the Common Hall, having publick Officers to manage all their Affairs, and Schools for their Children.

6. *Transylvania.*

In *Transylvania*, he saith he knows another, at a place called *Alvinex*. All which, he saith, are the remains of those that came out of *Moravia* and *Bohemia*, about 50 years since. I understand that near *Heidelberg* in the *Palatinate*, there is another great Colledge, consisting of near 100 Families; and that in *Prussia* there are others of them also.

Vossius in his Book *De Baptismo*, p. 77. tells us. That the Ministers in *Transylvania* do reject *Infants-Baptism*, and baptize *only upon profession*; but he withal saith, That many of them are infected with *Socinianism*; though this *Hungarian* Gentleman tells me, That the Colledges are very free from that infection.

7. *Poland*

And farther, That this Truth was spread in *Poland*, (where the *Waldenses*, as you'll afterwards find, had much to do) appears from what we find out of *John à Lasco*, the *Polonian* Baron, in his Book *De Sacramentis*; where he tells, That the *Anabaptists* do refuse to baptize their Children, because they neither do believe nor understand the Spiritual Mystery thereof, and say there is no ground from *circumcising Children* under the Law, to baptize them

them under the Gospel ; because say they, there is a *Command* for the one, and none for the other ; and that God had other ways to save the Children that died in their Infancy, than by such external Ceremonies : And that neither by *Circumcision* were Children to be *saved* of old ; for then would the *Females* as well as the *Males* have been enjoined the same, and that it was God's *Covenant of Grace*, and no *outward Rite* or Ceremony that were to be leaned upon to *effect* the same, to all which as an Enemy to their persuasion, he largely replies in the said Book. He also in his *Theologia Muscovitica*, p. 157. tells us, That the Ministers of these *Fraternities* in *Poland*, do for the most part live *single lives*, though under no *publick vows* or constraint, admitting Marriage to any that desire the same ; and that they live very pious lives, as Dr. *Usher*, p. 363.

Crantz, in his *History Vand.* 1. 8. tells us of many Christians of the *Waldensian* faith, that were put to death at *Zuidentze* in *Poland*.

And lastly, it doth appear that in *England* In Engl; it self the *Waldenses* and their Disciples out of *France*, *Germany* and *Holland*, had their frequent *Recourse*, *Residence* and *Succession* throughout many Ages, as our *Chronicles* make manifest, viz.

In the time of *William* the Conqueror, and *Waldenses* his Son *William Rufus*, it appears they did abound in *England*, as Bishop *Usher* tells us in *the State and Succession of the Church*, p. 242. out of *Matth. Paris* of *Westminster*, that the *Beringarian* (or *Waldensian*) Hereſie (as

the Chronologer calls it) had about that time, viz. Anno 1080 generally corrupted all *France, Italy and England*. And further, the said Bishop tells us out of *Guismond*, a Popish Writer of that time, That not only the meaner sort in the *Countrie-Villages*, but the *Nobility and Gentry* in the chiefeſt Towns and Cities, were infected therewith; and therefore doth *Lanfrank*, who was *Archbishop of Canterbury* in the time of both theſe Kings, about the year 1087. write a Book againſt them.

In *Hen. 1* In the time of *Hen. 1.* and *K. Stephen*, the ſaid & *K. Stephen's* Bishop *Uſher* tells us out of *Popliner's* Hiſtory of *France*, fol. 7. That the *Waldenſes* of *Aquitain* did, about the year 1100, ſpread themſelves and their *Doctrines* all *Europe* over; and whereof he mentions *England* in particular.

In *Hen. 2* In the time of *Hen. 2.* about the year 1158, his time. as ſaith Mr. *Fox* out of *Robert Guisburne*, thoſe two eminent Preachers, and *Waldenſian* Barbs, *Gerardus* and *Dulcinus* came into *England* to propagate the Goſpel. And Bishop *Uſher* tells us, p. 290. out of *Thomas Walden*, that ſeveral *Waldenſes* that came out of *France*, were apprehended, and by the Kings command marked in the Foreheads with a Key or an hot Iron. Which Sect, as ſaith *William* of *Newbury*, in his Hiſtory of *England*, l. 2. c. 13. were called the *Publicani*, whoſe *Original*, ſaith he, was from *Gascoyne*; and who being as numerous as the Sand of the Sea, they did ſorely infect both *France, Italy, Spain* and *England*.

Roger

Roger Hoveden, in his Annals upon the year 1182, saith, That *Hen. 2.* was then very favourable to the *Waldensian* Sect in *England*; for whereas they burnt them in some places of *France, Italy and Flanders*, by great numbers, he would not in the least suffer any such thing here; he being in his own and Wives Right posselt of *Aquitain, Poitten, Guien, Gascoyn, Normandy*, &c. the principal places where the *Waldenses* and *Albigenses* inhabited, and who being his Subjects in *France*, had the freer egress into his *Territories* here.

Though, as the same Historian *Hoveden* tells us, he was by the Popes influence, more severe in those parts. For at the instance of the Popes Legate, he proclaimed that eminent man *Roger de Bedres*, then Governor of *Gascoyn*, a Traytor and an Excommunicate person for being to great a Friend and Favourer of those Hereticks; being indeed, as the Story saith, one of them himself, as well as Wife, Children, Servants and Souldiers; and that he had taken into his Custody, and made his Prisoner the Bishop of the Diocese of *Albi*; for which the Pope was so much incensed against him. *Hov. Annals ad Ann. 1178. fol. 331.*

In the time of *Richard 1.* and *K. John*, we read of no opposition made against them, being times of great Trouble; what by *Richard's* absence in the *Holy Wars*, and his Imprisonment by the *Emperor* at his Return, and the grievous Wars both Foreign and Domestick, that attended *K. John*, and the great Contests he had with the *Pope*, who interdicted his Kingdom, In the time of *Rich. 1.* & *K. Job.*

forbad all publick *Worship* in the Nation for the space of *six years*, only admitting of private Baptism to Infants, procured the greater freedom to the Christians, as well as the greater opportunity in those disturbances to propagate the Truth; He also defended with his Arms the *Waldenses* in *Aquitain* and *Gascoyn*, that were so oppressed by the Popes *Crusado-Army*.

Pope *Innocentius* the Third did, the better to suppress the *Waldensian* Sect, set up the *Dominican* and *Franciscan* Orders of the Mendicant and Preaching *Friars*, in imitation of the *Waldensian* Brethren, who with so great diligence in imitation of the Apostles (as you'l hear) did propagate the Gospel in an *Itinerant* manner; and therefore (saith *Gretserus*) did they design to expel that Heretical *Darkness*, by the setting up these two great Lights of those Orders. *Usher*, *State of the Church*, p. 352, 353.

In the time of Hen. 3. In the time of *Hen. 3.* about the year 1235, as saith Bishop *Usher* out of *Matth. Paris*, p. 404, 405. The Orders of the *Friers Minorites* came into *England* to suppress this *Waldensian* Heresie.

In the time of Edward 2. In the time of *Edward* the Second, about the year 1315 (as *Fuller* tells us in his *Ecclesiastical History*, out of *Tribemius's Chron.* upon that year) That *Walter Lollard*, that German Preacher, or as *P. Perin* in the History of the *Waldenses*, one of their Barbs, came into *England*, a man of great Renown amongst them; and

and who was so eminent in these parts, that as in *France* they were called *Beringarians*, from *Beringarius*, and *Petro-Brusians* from *Peter Bruis*; and in *Italy* and *Flanders*, *Arnoldists* from the famous *Arnoldus* of *Brixia*; so did the *Waldensian* Christians in *England*, for so many Generations after, bear the Name of this worthy man, being called *Lollards*: And so were their Tenets and Opinions called the Herefie of the *Lollards*; the Laws Civil and Ecclesiastical made against them, were under that Name; the usual Prison in *London* to which they were sent, was called by the name of the *Lollards-Tower* (and is so known to this day). And the Obligation that was put upon publick Officers to extirpate them, especially the *Sheriffs* in their Oaths, was by this name, and which did continue in the *Sheriffs* Oath till King *James's* his time.

In the Time of *Edward* the Third, the *Lol- Lollards* did very much encrease, being much in the countenanced both by the King and his Courtiers; and therefore *Caxton* in his Chron. as *Edw. 3.* saith Mr. *Fox*, tells us, that *Edward 3.* was against the Popes Clergy, that he willingly gave ear to the Voyces and Tales of Hereticks, with certain of his Council, conceiving sinister Opinions against the Clergy, forbidding the Pope to intermeddle in his Kingdom, touching the dispose of Benefices; and who bore so good will to the Christians, that he employed *John Wickliff* himself as one of his Ambassadors, into *Italy*, to treat with the Popes Legate, touching his Usurpations.

2 Treatise
of Lollardism.

In whose time were written and published those two Notable Treatises, the one called *The Prayer and Complaint of the Plowman*, written, as supposed, by *Wickliff*: And the other called *Jack Upland*, written by that ingenious Gentleman Sir *Jeffery Chaucer*, both of them recorded at large by Mr. *Fox*, so fully detecting the Pride, Ignorance, Covetousness, and wickedness of the *Romish* Church and Clergy.

*An Account of that Eminent Servant
and Confessor of Jesus Christ,
Mr. John Wickliff.*

In whose Reign it was that that eminent and worthy Witness and Confessor, Mr. *Jo. Wickliff*, was raised up, so learnedly and successfully to oppose the Church of *Rome*, both in Doctrine and Discipline, a man of great Prudence and Piety, endowed with great Learning and Eloquence, as the whole University of *Oxford* did (as you'll hear) so unanimously and affectionately testify; but especially one who was mighty in the Scriptures, a painful and faithful Preacher, an excellent Disputant, a laborious Writer, who wrote no less, as *Balaus* tells us from *Aeneas Sylvius*, than 200 Volumes; though for the most part of them extinguished and burnt in their Manuscripts at *Prague* in *Bohemia*; so that so very little, saith *Fuller*, remains

mains of them to us, that we are beholding to some of his Enemies to tell us the Titles of the Books, which you have in *Balaus*. Only some few are to be found with us, which I have heard of, viz. Mr. Fox tells us of three that he had an intention to print, viz. *De Sensu & Veritate Scripturae*; *De Eucharistia Confessio Wicklevi*; & *De Ecclesia*. Mr. Fuller saith, That his Translation of the Bible is in a very fair Manuscript in *Queens-Colledge* in *Cambridge*, and two more of the same in the University-Library in *Oxford*; a Book called his *Dialogues*, in Latine, a *Quarto*; and another called his *Trialogia*, mentioned by Bishop *Usher*, written also in Latin; an English piece in *Octavo*, called his *Wicket*. And two Treatises in English against *Begging Friars*, printed 1608. by *Tho. James*, Library-keeper of *Oxford*; with an Apology he annexes thereto. A Comment upon the whole Book of the *Psalms*; and his *Postils* and *Exposition upon the Gospel*, two *Folio's*; and which are, as I hear, in the Library of *Leicester* in Manuscript; that of the *Psalms*, Mr. James saith is in the *Oxford-Library*. Also an *Exposition upon the Decalogue*; a *Treatise of the seven Deadly Sins*; another of *Blasphemy*; a *Treatise of Civil Government*; a Book of *Miscellanies*; a *Treatise of Equivocation*. Which last six Books, as all the rest, as Mr. James saith, are in *Oxford-Library*, with his English Translation of the Bible, fairly written and well bound.

Of

Of whose *Opinions* and *Doctrines* so well agreeing with the *Waldenses* of old, we have an Account, as from his own Writings, so from many *Authors* that have collected the same from them, *viz.* *Thomas Walden*, an Englishman, that lived in his time, or presently after him; that wrote three great Volumes against him; *Chochleus* a German-Writer, that gathers out of his Book 303 *Articles*, and the Proceedings against his Works and Doctrines in the *Council* of *Constance*. *Aeneas Sylvius* (after Pope *Pius* the Second) that gave the Titles of all his Books, to the number of 200, burnt at *Prague*: And *Ortobius*, in his Book called *Fasciculus Rerum Expetendarum*, *Flac. Illyrius*, *Balaus*, *Caxton*, *Walsingham*, *Wearfordus*, *Speed*. All which I have perused, and to whom *Mr. Fox* and *Mr. Fuller*, in their Writings about him, have respect. As also *Mr. James* [the Library-keeper of *Oxford*] in his *Apology* for him, Printed with two of his Books against the *Mendicant Friars*, wherein is made that good Collection out of several of his Books in that Library. And from among them [that you may have some further Account of this Eminent Worthy, and Witness of *Jesus Christ*,] I have made this following Collection of some of his Teners; *viz.*

For two
Sacram.

1. That he asserted and maintained two Sacraments only, *viz.* Baptism and the Lords Supper; in opposition to the Popish seven;

seven; as appears by the 45, 46, 47 Articles condemned by the Council of Constance. James Apol. p. 31.

2. That he taught, That Believers, after the Example of Christ, should be baptized in pure water. *Flac. Illyricus*, Catal. Test. p. 403. And how well he esteemed the same, he further saith, That it was not lawful for Believers, though they had received the Baptism of the Spirit, to omit the Baptism of water; but that as opportunity and Circumstances might concur, it was necessary to receive it; in his *Trialog.* 4. c. 12. in these his own words, *Non licet Fidelibus supponendo Baptismum Flaminis, Baptismum Fluminis relinquere, sed necesse est, data opportunitate, circumstantia, ipsum accipere*, Ex Wald. Tom. 2. *De Sacramentis*, c. 107.

3. That Believers are the only Subjects of Baptism; as appears in his 11th Chap. of his *Trialog.* Where he saith, That persons are first to be baptized with that he calls the first or insensible Baptism, viz. in the blood of Christ, before they are baptized in water; without which, their baptism in water profits not: Which he expresseth in these words; *Idco absq; dubitatione si iste insensibilis Baptismus effuerit, Baptizatus à crimine est mundatus; si ille defuerit, quantumcunq; essent priores, Baptismus non prodest animæ ad salutem*. Ex Wald. Tom. 2. *De Sacram.* c. 97.

And

**For Chur
ches of
Saints.**

And therefore so positive for *Faith* and *Re-
generation* to be first laid, that in his Book *De
Veritate Scriptura*, p. 490. he saith, *That* for
any to bring wicked [or unregenerate] persons
into the Church, they do wed *Christ* and the
Devil together, taking the Members of a
Barlot, coupling them to the Body of *Christ*.
James, Apol. p. 15.

4. That Baptism doth not confer, but on-
ly signifies [or is a Symbol of] *Grace* given.
So *Faller* out of *Choclen* in his *Eccles. Hist.* up-
on the Life and Doctrine of *Wickliff*. Cent. 4.
Ri. 2.

That Bap Which Definition and Order is owned by
tis. signs, those that assert Adult Bapt. viz. That Baptism
not gives is a Symbol of present Regeneration wrought,
Grace. and of which there is something of the thing
signified to be demonstrated in the party to be
baptized, before the Sign be applied; there-
fore *Faith* and *Repentance*, or Regeneration
goes first, Baptism of Water follows after; as
p. 2, 3. in order to the Baptism of the Spirit;
as *Acts* 2. 38. And which as necessarily ex-
cludes all *Children*, as it doth impugne the *Po-
pish Heresie* upon which it was first founded
and instituted, viz. to take away all sin, to
confer *Grace*, to work *Regeneration*, and to
save the *Soul*; as still held fast by them that
teach young *Children* to say, that by their Bap-
tism they were made *Children of God*, *Mem-
bers of Christ*, and *Inheriters of the Kingdom
of Heaven*; and therefore must the *Midwife*,
in case of necessity, baptize the *Child*, lest its
salvation be hazarded.

5. That

5. That they are fools and presumptuous, which affirm such Infants not to be saved which die without Baptism; so Fuller words it out of Chocbleus. And Wickliffe's own words, as c. 2. *De Trialog. Quod desinentes parvulos Fidelium sine Baptismo Sacramentali, decedentes non fore salvandos, in hoc sunt presumptuosi & solidi.* For as to Childrens-estate, as to Salvation or Damnation, he can say nothing what God will do with them. *Si Deus voluerit, potest damnare Infantes; & si voluerit, potest ipsos salvare; nec audeo partem aliquam definire.* *That Baptism saves not in itself.*

But for those that make Baptism the thing to save them, and the Parents omission thereof, to damn them, he utterly denies; because as God hath not appointed Baptism to work Grace, or to regenerate; so it would be unreasonable to charge Damnation upon little ones, for the Parents neglect [which they cannot help.] *Trialog. c. 12.* Which *Widford* in *Fasciculus Rerum*, and *Walden* also do charge upon him as a desperate Error; impugning, as they say, not only *St. Austin*; who in his Book *De Fide, ad Petrum*, is so positive for the Damnation of unbaptized Infants; but so expressly contrary to the words of the Canon *De Consecrat. Dist.*

c. 4. Which asserts, That young Infants are only to be saved by Baptism. And that it opposeth the Judgment and Practice of the Church in all Ages; and which, saith he, they esteemed of such absolute necessity, that in case of peril of Death, they permitted the Midwife to do it; and that if it died without Baptism, it was no more admitted to Christian Burial, either to lie in the Church or Church-yard, than a Pagan or Infidel.

6. That

That no-
thing is to
be received
without
Scripture-
Authority

6. That all Truth is contained in the Holy Scripture, and that which is not original-ly there, is to be accounted prophane. *L. De Verit. Script. p. 39.* That Christ's Law sufficeth by it self to rule Christ's Church. *Exp-sitio Decalog. p. 5.* And again, That we must receive nothing but what is in the Scripture, and that whateber is added to it, or taken from it, is blasphemous. And That no Rite or Ceremony ought to be received in the Church, but that which is plainly confirmed by Gods Word, *De Veritat. Script. p. 581.* And therefore saith, Wise men leave that as impertinent which is not plainly exprest, Fuller out of *Chocbleus*: And which *Wald.* fol. 3. *De Sacram.* saith, is one of the Lollards great Doctrines to be shunned. And further, That we are to admit of no Science, or Conclusion, that is not proved by Scripture-testimony. And that whoeber holds the contrary opinion, cannot be a Christian, but flatly the Devils Champion, *De Verit. Script. p. 128.*

And whether all this is not full-mouth'd Argument against Infants-Baptism; for which Rite there is not the least Scripture-Institution or Instance, as confess'd by so many of themselves, is left to consideration.

Against
Traditions
Canons &
Popes De-
cretals.

7. That he slighted the Authority of general Councils, as Fuller out of *Chocbleus*; Detested and abhorred all Popish and Humane Traditions; saying, that the Popes Decretals are Apocrypha; and that none but

fol.

Fools study them. *De Veritate Scripturae*, p. 487.

And thence it was, saith Mr. James, p. 15. of his *Apology*, That *Wickliff* rejected their Popish Superstitions and Traditions, of Salt, Oyl, Spittle, Chrysm, the five Sacraments, Monkish Orders, and all of that kind. And may not we from as good Evidence say, and *Infants-Baptism* also; for other than Humane Tradition, Decrees of *Councils*, and Popes *Decretals*, there was no *Authority* for it, as most Papists, and so many Protestants do so fully grant, as before.

And therefore not only from this manner of consequential Reasoning, but from his more positive Assertions, doth *Thomas Walden*, in his Book *De Baptismi Sacramentalibus*, Tit. 5. c. 53. fol. 118. c. 53. so vehemently charge and inveigh against him, as one of the seven Heads that comes out of the Bottomless Pit, for denying *Infants-Baptism*; as also that it was the Heresie of the *Lollards*, of whom he was so great a Ring-leader. And that he doth positively assert, as he saith, That *Children are not Sacramentally to be baptized*; and that if they have Grace poured into their Souls by the Spirit of Christ, they are sufficiently baptized. And which, he saith, is very agreeable to the Doctrine of former Hereticks, viz. *Pelagius*, with whom *Austin* contended; who said, it was not necessary to take away Original Sin, because they had none. To *Vincentius Victor*, with whom *Austin* contended also; who said, that though they had Original sin, yet without Baptism they might enter into the Kingdom of Hea-

As a Lollard he denies Inf. Baptism.

Heaven. And that this was also the *Albigensian Heresie*, who were called of old the *Publicani*, who denied Baptism to *Little ones*; as *Wickliff*, and the *Lollards* do. And therefore he tells us how well one *Petrus Blesinus* did urge in one of their Synods, upon a complaining that the *Amorites* and *Philistims* do oppose us, the former Hereticks being risen up among us, which were called of old the *Publicani* and *Patrini*, who admit not of *Infants-Baptism*, nor the *Sacrament of the Altar*, &c. and who *encrease and multiply without Number*; so that if you cut them off in one place, they like *Hydra's Heads*, do grow up in another. And so saith *Walden*, This Heresie we find, which has been, as it were working, under-ground for near 200 years, is broken out amongst the *Wickliffians*, and appears more publickly: And therefore, saith he, if *Austin* did so contend with those old Hereticks, what would he do with these their Offspring, in this Generation? And therefore *Walsingham* in his *Ypodigma Nestorice*, upon the year 1381, p. 139 saith, That in this time it was that that most damnable Heretick *John Wickliff* re-assumed the cursed Opinions of *Beringarius*; which was, as you have heard, to deny *Infants-Baptism*, *Transubstantiation*, &c.

*Denies
Confirm.*

8. And as a further Argument that he denied *Infants-Baptism*, may appear, because he did so vehemently impugn *Confirmation*; which was ordained together with *Infants-Baptism*, with the same Heads and Hands, and especially calculated for the Ratification and Confirmation

tion thereof, as you'l hear in a following Treatise upon that Subject. Concerning which, saith he, That as *there is not the least Syllable from the Word of God, so not the least colour from Reason for the same.* Triang. 4. c. 15. And that *Bishops Benedictions, Confirmations, Consecrations, were but tricks to get Money.* Fuller out of *Chocbleus.* And that *the Popes Chrysm whereby Children were confirmed, was not founded on the Scripture; but was a Relique of the Devil, and blasphemy against God.* Art. 8, condemned by the *C. Const.* And for which these two great Doctors do so vehemently oppose themselves against him, viz. *Walden*, in his Book *De Confirmat. Sacrament.* from p. 123. to p. 127. And *Wediford*, in his second Tom. *De Sacrament.* c. 109. fol. 102. to 124.

9. That it is Blasphemy to call any Head of the Church but Christ alone- *No Head of the Ch. but Christ.*

10. That the Pope is Antichrist, yea, *Potissimus Antichristus*, Antichrist himself, and that Abomination of Desolation that stands in the Holy Place. *Pope Antichrist.*

11. That the Doctrine of the Infallibility of the Church of Rome in matters of Faith, is the greatest Blasphemy of Antichrist. *Popes Infallibility blasphemy.*

*Prelates
Diabolical*

12. That from the Words, and Works, and Silence of Prelates in preaching, it seemeth probable that they are Devils incarnate.

*Against
Church-
Ornam.*

13. That all beautiful Building and Adorning of Churches is blame-worthy, and savours of Hypocrisie.

*Against
Patronage*

14. That right of Patronage, and endowing of Churches is Antichristian.

*Against
Nuns.*

15. That Vowing of Virginity is a Doctrine of Devils.

*For Lay-
Preaching*

16. That it is lawful for any Lay-man to preach without Ecclesiastical Orders, or leave from his Ordinary,

*Against
degrees of
Divinity*

17. That Christ hath nowhere appointed in his Word that his Ministers should be nursed up in Universities and Colledges; or that they should take there any Degrees of Divinity, or be known by distinction of Habits and Orders.

*Only Two
Orders.
in the Ch.*

18. That there are only two Orders and Degrees in the Church, viz. Elder and Deacon; and that Elder, Bishop and Presbyter are all one.

19. That the Church of Rome is the Synagogue of Satan.

20. That all the Patrons of private Religion, as Benedict, Francis, Dominick, Bernard, &c. and those that enter therein, if not repent of their wickedness, are in a damnable state; and that all such as Found and endow Monasteries, and all that enter therein, are Members of the Devil.

21. That to enrich the Clergy, is against the Rules of Christ.

Against Monks & Friars.

Against Lordly Priests.

22. That Tithes are but pure Almes, and therefore not to be exacted from the people, and who may dispose them as they please themselves.

Against Tithes.

23. That to worship God in an unknown tongue, and to keep the Scriptures lockt up therein, is a Heresie and Blasphemy of Antichrist.

Against ignorant worship.

24. That to appoint Canonical Hours for Worship, is unlawful.

Against Canonical Hours.

Against
set Forms
of Prayer.

25. To enjoin and bind to set Forms of Prayer, though the L. Prayer, &c. derogates from the Liberty God hath given his people.

Not to
fear men
in Gods
Service.

26. That all who omit the bearing and preaching of the Gospel for fear of Popish Excommunication, are already excommunicated, and in the day of Judgment shall be accounted the Betrayers of Christ.

For abound-
ing in
Charity.

27. That though the goods of Christians are not to be in common, yet that Christian Charity should be common.

Against
unlawful,
and for
lawful
Oaths.

28. A great opposer of fallacious, blasphemous and Equivocal Oaths, but not against lawful Swearing, to end strife.

For graci-
ous Rulers

29. That dominion over the Creature is founded in Grace, and that God divesteth him of all Right, who abuseth his Power.

All which, and many more, you have out of Fuller from *Cochleus*, out of James his *Apology*. And in his Articles condemned by the Council of *Constance*; and especially out of *Fasciculus Rerum*; wherein there are Answers to each of them, by *Wedifordus* and others.

Great

Great were the Endeavors of the Clergy in the time of *Edward* the Third, to have crushed this good man, and suppressed his Doctrines; especially *Simon Sudbury* Archbishop of *Canterbury*, *Courtney* Bishop of *London*, and *Wickham* Bishop of *Winchester*, who designed often against him; but he had such favour from the King himself, so much Friendship from the Duke of *Lancaster*, and *Piercy*, *L. Marshal* of *England*; and was so much in the hearts of the Citizens of *London*, that they were not able to touch him all this King's days; and it is observable, that this King *Edward 3*, who so favoured this good man and his Party (the people that feared God in his time) was blessed with the greatest honour, success, and longest Life of any of the Kings we read of in all our Chronicles.

How designed against, and preserved in Ed. time

John of Gaunt.

K. Edw. blessed beyond any of the Kings.

In the time of *Richard* the Second, *Wickliffe's* Friends, especially the Duke of *Lancaster*, and the *L. Marshal*, being withdrawn from the Court, his mortal Enemies, the Bishops, began to bestir themselves; who therefore procured the Bull of Pope *Gregory II*, against him, directed to the University of *Oxford*, requiring him and all his Adherents to be seized and imprisoned, and his Books to be suppressed; with a Letter to the King and Archbishop to the same purpose; with several Articles against him; upon which Articles he was summoned to appear before the Archbishop, at his Court in *Lambeth*, with design to proceed with the greatest severity against him. But upon the day when they designed to have passed the de-

Lollards in Ri. 2. time.

Wickliff persecuted and cursed

*An emi-
nent de-
liverance* *Walsingham* calls him] came from the *Queen*, as *saith* Mr. *James* (who, it seems, was a true Friend and Favourer of *Wickliff*) and entering in amongst them, commanded them that they should not proceed to any *Definitive Sentence* against him; at whose words they were so amazed, that they desisted their purpose, and so by this special *Providence*, he escaped *their Clutches*. The *Citizens* of *London* were also (as the *Story* saith) very zealous for his *Deliverance*; whose coming off in that manner, tended very much to spread and promote his *Reputation* and *Doctrine*. The Death also of *P. Greg.* and the Schism that so long attended the Chair by the Anti-Popes, viz. for 39 years, made much for the furtherance of the *Truth*, and not a little for his *preservation*, though the Endeavours of his Enemies at home, were incessant against him; as Mr. *Fox* in his first Vol. p. 565, &c.

*An earth-
quake.* After this, the Archbishop summons another Convocation, *June 11, 1382*, in the *Black-Friers, London*, to adjudge him and his Sect; at which instant, was that terrible Earthquake mentioned in the *Chron. of St. Albons*; and of which *Wickliff* also takes notice in his Writings; which made them all astonished, doubting whereto it should tend, much discouraging them in their work. *Fox. p. 570.*

Afterwards fresh Persecution was stirred up by the Archbishop, who procured the King's Letter to the *Vice-Chancellor of Oxford* against him

him and many of his *Adherents* and Associates, and who so hotly pursues several of them, that some did recant; of whom mention is made *Some recant.* of *Nicholas Hereford*, a Learned man, and *Philip Repington*, after a Bishop in the next King's time, and a great *Persecuter*. One *Jo. Ashton* withstood ('tis said) all their fury, and was delivered from them by the *Londoners*, who broke into their *Conclave*, and took him from them by force; who approved themselves *Londoners* such Friends and Favourers of the *Lollards*, *friends to* That, as the History of *St. Albons* saith of *the Lollards.* them, *that they neither believed in God, nor in the Traditions of their Fore-fathers, but were sustainers of the Lollards, depravers of Religion, and withholders of Tithes.*

And thereupon, the Bishops complaining to *Govern-* the King against them; they were several ways *ment of* vexed and punished; *viz.* By altering their *the City* Form of Government, removing their *Mayor changed.* *Mayor* and *Sheriffs* from them, and setting a *Warden* or *Governor* over them; and removing the *Terms* and Courts of Judicature from *London* to *York*.

After this, the Bishops summoned *Wickliff* again, and *designed*, by some that were to lay wait for him, to take away his *Life*; whereupon, he either concealed himself, or withdrew for some time into *Bohemia*, (as some say) though in that time he writes a Letter to the *King*, another to the *Pope*, and returns after to *England*, and dies peaceably in his own *Wickliffs* House at *Litterworth* in *Leicestershire*, Anno *Death.* 1387.

Bones
burnt 45
years af-
ter.

Forty five years after his Death, he was Condemned and Sentenced by the Council of *Constance* to be taken up out of his *Grave*, and burnt for an *Heretick*, and his *Books* to be all burnt that could be found in any place; and which was performed accordingly; most of his *Books* were burnt at *Prague* in *Bohemia*, and many at *Oxford*, and his *Bones* took up and burnt at *Litterworth* by the *Priests* and *Suffragans*. *Fox*, Part 1. p. 655.

Concerning whom, you may please to take that most remarkable Testimonial given by the University of *Oxford*, 19 years after his Death, Recorded by Mr. *Fox*, p. 585, from its Original; but by whom procured, not mentioned; viz.

*The great Testimony given to Wick-
liff by the University of Ox-
ford.*

Great
learning.

THat the special good Will and Care we bear to John Wickliff sometime Child of this University, moving and stirring in us, we do with one Mind, Voice and Testimony, witness all his Conditions and Doings throughout his whole Life, to have been most sincere and commendable; whose honest Manners and Conditions, Profoundness of Learning, and most redolent Renown and Fame, we desire the more earnestly to be notified and known unto all the faithful; for that we understand the maturity and ripeness

ripeness of his Conversation, his diligent Labours and Travels, to tend to the Praise of God, the help and safeguard of others, and the profit of the Church.

Wherefore we signify by these Presents, That Exempl. his Conversation, even from his youth, unto the Piety. time of his Death, was so prais-worthy and honest, that never at any time was there any spot or suspicion noised of him; but in his Answering, Reading, Preaching and Determining, he behaved himself laudably, and as a stout and valiant Champion of the Faith, vanquishing by the A great force of the Scripture, all such who by their Opposer wilful begging, blasphemed and slandered Christs of Beg- Religion, &c. And who amongst all the rest of gine Fri- the University, had written in Logick, Philo- ers. sophy, Divinity, Morals, and the Speculative Art, without Peer.

The knowledge of all which we desire to testifie and deliver forth, to the intent that the Fame and Renown of this Doctor may be the more evident, and had in reputation amongst them into whose hands these present Letters Testimonial shall come.

In Witness whereof, we have caused these our Letters Testimonial to be Sealed with our Common Seal, at Oxford, in our Convocation-House, the 5th of Octob. in the Year of our Lord 1406.

This Wonderful Testimony was the more to be admired, being given forth in the time of hot Persecution under Henry the Fourth.

And

And further, for the better preservation of the Memory of this great man, take some brief Account of his Life, as it was worthily collected by Mr. James, out of several Authors, and put in the end of his Apology for Jo. Wickliff, vix.

Jo. Wickliffe's Life by Mr. James.

THis John Wickliff, saith he, was born in the North, where unto this day some of his Name and Family (as I understand) do yet remain; brought up in Merton-Colledge in Oxford, where before him were the Famous Bacon, Burly, Scotus, Occham, Perrham, Bradwardine, and others: This Jo. Wickliff nothing inferior to any of them, either in quickness of Apprehension, sharpness of Wit, shortness of Delivery, greatness of Industry, stoutness of Courage, and variety of all kind of good Learning; and above them all, in a full knowledge of the Truth of the Gospel, and constant defence of the same, unto the end; amidst so many Troubles, Vexations, Accusations, Impunitations, and Calumniation; so many Denunciations, Excommunications, Anathemas and Curses solemnly pronounced against him, at London, and at Oxford, by Archbishops, Bishops, and Popes, so that he was never free from their Curses, which God (evermore blessed be his Name) turned into Blessings; as may appear by the Sequel of his Life and Doctrine. He was beloved


His learning and Parts.

His persecutions

belov'd of all good men for his good Life, and Belov'd greatly admir'd of his greatest Adversaries, for of all his Learning and Knowledge both in Divinity good with and Humanity. He wrote so many Volumes in both, as it is almost incredible. He had a great hand in making those Laws and Statutes that came forth in the time of Edw. the third, and Rich. the second, to bridle the insolency of the Church of Rome: As the Stat. of Premunire against Provisors and Begging Friars. He stoutly defended and maintained the Civil Jurisdiction against the Ecclesiastical, by the Laws of this Nation, wherein he was excellently versed. And for this reason he was by Edw. 3. sent Ambassador into Foreign parts, and by K. Ri. 2. consulted at home.

He was not so much hated of the Clergy, but Favour'd he was as much favour'd by the State Temporal; by Prin. he was openly defended by K. Edw. and that Noble Duke of Lancaster; and secretly abetted by K. Richard, notwithstanding he shew'd him but little countenance outwardly.

Twice was he convented before the Bishops, and Great debtors summoned to appear; the first time he es-liveranc. cap'd by the Duke, the second time by means of a Messenger that came from the Queen; the third time he voluntarily absented himself, because he knew the Bishops had plotted his Death by the way, devising the means, and encouraging men thereunto.

Notwithstanding all their Devices and Plots, Through he lived a long time without Death, Bonds, unwearid Banishment, or Imprisonment, writing, teach- pains and ing and preaching openly in their Schools and diligence preserv'd Synagogues, drawing both Prince and People, to miracle Scho- 

Great Scholars and others, and all the world almost
success in after him: He began to defend his Opinions
his Mi- when he was very young, and continued till he
nistry. was very old, constantly retaining and maintain-
 ing the same, some few excepted, which he re-
 formed and refined more and more as he grew in
 years and knowledge.

He began to be famous 1360, and died in the
 year of Grace 1387, in high favour with God
 and men.

Friers
malice
after his
death.

In his Life-time I find but one or two that
 wrote against him, who demeaned themselves
 very respectfully to him; but after his Death,
 many, I may say, the whole Host and ~~Rest~~ of
 Monks and Friers began to prey most cowardly
 upon his dead Corps, disgorging their Gall and
 Bitterness both against his Person and Doctrine.
 Thus far Mr. Thomas James.

** Next*

And would it not be a worthy and excellent
 Work for some judicious Head and Hand, to
 gather his several Pieces, that in several places,
 and Libraries are dispersed, either in this Na-
 tion, or other parts, where they may be heard
 of, in Manuscript, or otherwise, and put both
 the Latin and old English Copies into English,
 for publick use and benefit, who may well be
 stiled our English Apostle, who was so emi-
 nently raised up by God (and preserved even
 to miracle) to be such a choice Instrument to
 revive and maintain the Truths of the Gospel
 in those days of Antichristian Darkness and
 Ignorance?

After

After him, we meet in this King's days, with *Persecut.* several of his Friends and Brethren that were of *Lollar.* sorely persecuted for *Lollards*, as *William Swindbury*, *Walter Brute*, and others; concerning whom, the Bishop of *Hereford* gives this Account in his Process, viz. That the *Lollards* were execrable Offenders, and did preach openly things that were Heretical and blasphemous, contrary to the Sacred Canons and Decrees of the *Lollards* Fathers, expounding the Scripture as the Letter & *Donatists*, as did the Donatists of old. *Fox. Vol. 1. tists alike* p. 608.

At this time a notable Letter was written *Lucifers* and published by the *Lollards*: In the Name Letter to of *Lucifer* Prince of Darknes, to the persecuting Prelates; mentioned at large by Mr. *lates.* *Fox.* Much like a late piece called *A Dialogue betwixt the Pope and the Devil.*

Pope *Boniface* the 9th. gives forth his Bull *Popes* against the *Lollards*; upon which the King Bull grants his Commission to apprehend and imprison some of the chief of them. *Fox, p. Lollards.* 658.

Though the Persecuters were cruel, fierce, and severe, to their abilities, so far as their bounds extended, yet no Law as yet being obtained that reached to life, none were as yet put to death for Religion.

Queen *Anne*, the Wife of *Richard 2.* was a *Bohemian*, Sister to the King of *Bohemia*, who brought many of the *Bohemian* or *Waldensian* Profession over with her, and who, 'tis supposed, carried and conveyed so many of *Wickliffe's* Works to *Prague*; by the means whereof, so much Light and Truth was promoted

Q. Anne
a Friend
to the
Lollards.

moted in those Parts, and sealed to with so much Blood. This good *Queen* was a great Friend to *Wickliff*, and had the New Testament in the English Tongue.

Lollard's Concluf. A Book of Conclusions for Reformation was exhibited to the Parliament by the *Lollards*, and set upon the Door of *Pauls* and other publick places, the 18th year of the *K. Fox*, p. 662.

In H. 4th In the Reign of *Hen.* the 4th were cruel and bloody *Laws* made against the *Lollards*; one particularly, for the Burning of *William Sawtry* for that *Heretic*. And another General Statute reaching the whole Party; called the *Stat. for burning of Heret.* *Statute ex Officio, de Hæretico comburendo*, for the burning of Hereticks, made *Anno secundo H. 4. c. 15.* Revived after by *Q. Mary*; and which was past at the particular instance of the *Clergy*; and therefore thus entred into the *Rolls*, *Petatio Cleri contra Hæreticos*, The Petition of the Priests against the Hereticks. Which *Interest* the King did the rather gratifie herein, that they might the better strengthen him in his *Usurpation*. By which Statute it was that so much *Christian Blood* was afterwards shed; whereby the *Lay-Preachers* were to be seized, viz. those that preached without *Orders* and *Licence*; and against the Doctrine and Sacraments of the Church of *Rome*, with all their Followers and Adherents for *Hereticks*; and in case of *Obstinacy*, (being convicted by their *Ordinary*) to be delivered to the *Secular Powers* to be burnt alive, and which was severely executed both in this *King's* Reign, and in several *Kings* and *Queens* after him.

And

And for the better discovering of the *Lollards*, *Articles* there were several *Articles* that the *Inquisitors* for discovery were to examine the *Suspected* upon: And a-very of amongst which, the 12th *Article* is this, viz. *Lollards* whether an *Infant* dying unbaptized can be saved? Which the *Lollards*, as you have heard always asserted in opposition to the Popes Decree, that enjoined *Infants* Baptism to save them, and that without it, no Salvation; as you have heard. And therefore *Walsingham*, (as saith the *Dutch Martyrol.* fol. 774.) tells us, that one *Sir L. Clifford*, an Apostate *Lollard*, (viz. He that was, as you have heard, so great a Friend to *Wickliff* in the former Kings time) did discover to the Archbishop of *Canterbury*, That *Lollards* the *Lollards* would not baptize their new-born Children. Item, *Si haberet puerum modo natum non Baptizaretur.* deny Inf. Baptism.

Several *Lollards* were, upon the Statute aforesaid, sorely persecuted, and some put to death; amongst whom, that eminent *Servant* and *Martyr* of *Jesus Christ*, *William Sawtry*, *Lollards* was the *Proto-Martyr*, or first in this Nation, burnt. that suffered that *Death*; and after him *John Badby*, &c. *Fox Act.* and *Monum.* Printed 1632, Part 1. p. 682; 685, 687, 727. Tyburn

In the time of *H. 5.* were several *Lollards* In *H. 5.* burnt upon the former Statute at *Tyburn* in *The Lord St. Giles's Fields, London*, viz. 36 men in *Jan. Cobham* 1413, and that eminent *Champion* for the and 38 *Truth*, the *Lord Cobham*, or *Sr. Jo. Oldcastle* more than 3 years after, and *Jo. Claydon*, and *Richard god and Tarning*, they were tied up in *Chains* upon burnt for the *Gallows*, and *Fires* after made under them, *Lollard.*

Whenst to burn them; and from thence that place of
the Gal- Execution (saith Mr. Fuller upon this Subject,
lows cal- in the time of H. 5. in his *Eccles. Hist.*) was
led Ty- called Tyburn.

burn. Fox. Mart. p. 775, 840, 842.

In H. 6. In the 6th year of the Reign and Age of
 H. 6. Anno 1428, There was a Warrant di-

Divers rected to the Keeper of the Castle of Colchester,
Lollards for the apprehending William White, William
martyr'd Northampton, and Thomas Setling (who had
 been Priests, but then faithful Preachers of the
 Gospel) and others they called *Lollards*: Up-
 on which, there were in Norfolk and Suffolk
 apprehended in four years space one hundred
 and twenty *Lollards*, men and women; whose
 Names Mr. Fox gives you a List of, &c who suf-
 fered very hard things; though some upon Trial
 Recanted; William White, Father Abraham
 of Colchester, and John Waden, were burnt at
 Norwich in Sept. 1428. With an Account of

The Lol- the Articles that they and their fellow-*Lollards*
lards 22 were charged with; and for the Defence there-
Tenets. of, they laid down their Lives; which you
 may take as followeth.

Lollards 1. That they slighted Infants-Baptism;
deny Inf. which they called slighting of Baptism it self,
Baptism, [because to them in those days it was the Prin-
Tishes, cipal, if not the only Baptism] in their saying,
&c. That the Childzen of the baptized Belte-
 bers, needed not be baptized, and that if
 they died without Baptism, they might be
 saved. 2. That the Ministers of the Gospel
 should not be maintained by *Tithes*. 3. That
 Marriage did consist in the declaration of the
 mutual

mutual consent betwixt the man and the woman; and that it was no Sacrament, nor to be performed by a Priest in the Church.

4. Against Auricular Confession. 5. Against Transubstantiation. 6. For the Liberty of Lay-preaching; and that because every Christian man being a Priest, might, if he was able, preach God's Word. 7. Against keeping of Lent. 8. That the Pope is Antichrist, and the Prelates are his Disciples, and that they have no power of binding and loosing. 9. Against Holy-days. 10. That the Popes Ecclesiastical Censures and Excommunications are not to be regarded. 11. For Priests Marriages. 12. Against common swearing. 13. Against Pilgrimages. 14. Against Crucifixes, Images, and Image-worship. 15. Against Holy water. 16. Against Thomas Becket's Saintship. 17. Against worshipping of Relicks, Shrines, or dead mens Bones. 18. Against Dedications and Holiness of Places for Worship. 19. Against Praying to Saints and Angels. 20. That Bells and Ringing in the Churches were Ordered for no other purpose than to fill the Priests Purses. 21. That all Popish, Ecclesiastical Precepts and Injunctions were to be withdrawn. 22. That the Elect were only to be esteemed the Church-Catholick.

In which Profession they did so generally agree as their uniform Faith, that whatsoever one did hold herein, all others did maintain the same.

Lollards
unanim.
herein.

It is true, Mr. Fox saith, That he did suppose that the Papists did stand for them in the two

first ; not so well considering that they were not only the *Tenets* of *Wickliffe* himself, but of their *Forefathers* the *Waldenses*, as you have heard.

Dutch Martyrol. l. 2. p. 582, 583, col. 1.

Fox Act. and Monum. p. 867, 868, 869.

Lollards In this Kings Reign, *Anno* 1431, were also burnt. burnt for *Lollards*, *Richard Hoveden*, and *Anno* 1439, *Richard Wich.* *Fox.* p. 918, 919.

In the time of *Edw.* 4. In *Edw.* the 4th's time, *An.* 1473, one *John Goose*, or our English *John Hus* ; *Hus* being *Goose* in the German Tongue, was burnt for a *Lollard*, p. 939.

In the time of *Hen.* 7, In the time of *Henry* 7th, *Anno* 1494. *Jean Boughton*, the Lady *Young's* Mother, and one *Barbam*, were burnt. *Anno* 1506, *William* 8 *Lollar.* *Tylsworth*, *Tho. Chaw*, *Lawr. Gest*, *James Morden*, *Tho. Bernard* at *Amersham* were burnt ; and *Tho. Norris* at *Norwich*.

In the time of *H.* 8. di- In the time of *Henry* the Eighth, *An.* 1511, *Jo. Brown* burnt ; 1512, *William* and *James* *Seely*, and *Jo. Brewster* burnt ; 1514, *Jo. Hunn* murdered in the *Lollards-Tower* ; 1519, *Tho. Lollards* *Man*, *Jo. Tewksby* burnt, and divers others, &c. burnt. Again,

In the time of *Henry* the Eighth, in the year 1528, seven *Dutch* Anabaptists that came over with *Anne* of *Cleve*, were apprehended and imprisoned ; of whom five bore the Faggot, and recanted, and two of them, a Man and a Woman,

Chap. 7. **A Treatise of Baptism.**

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Woman, were burnt in *Smithfield*, Stows
Chron. 576.

And again, in the time of *Henry*, Eight,
1535. Twenty two *Anabaptists* were appre-
hended, and ten of them put to death, *Fox*,
Acts and Monum. vol. 2. p. 315.

And again, in the 30th year of *H.* 8. An.
1539, Sixteen men and fifteen women were ba-
nished for opposing *Infants-Baptism*, who go-
ing to *Delf* in *Holland* were there pursued and
prosecuted before the Magistrate for *Anabap-*
tists, and put to death for the same; the men
beheaded, and women drowned: twenty eight
persons of the same persuasion having been put
to death for the same Crime the year before.
Dutch Martyrol. l. 2. p. 123.

In the third year of *Edw.* 6. 1549, Those *In Edw.*
Anabaptists, who in the former King's time 6th time
kept close, did now appear and publish their
Doctrines: To prevent the growth whereof,
several of the chiefest of them were convented
the second of *April* in *Paul's Church* before the
Bishop of *Canterbury* and *Westminster*, *Dr. Cox*,
Dr. May, *Dr. Cole*, &c. And being convicted,
some were dismissed with admonition, and some
sentenced to bear the Faggot at *Paul's Cross*.
Pet. Heylin, History of Reformation. p. 73.

In *Queen Mary's* time, about the year 1557, *In Q. M.*
we find *Anabaptists* imprisoned, giving the fol- time.
lowing grounds against *Infants-Baptism*, viz.
1. Because *Antiscriptural*. 2. Because com-
manded by the Pope. 3. Because *Christ* com-
manded Teaching to go before *Baptism*. *Fox*,
Acts and Monum. vol. 3. p. 606.

. 211. 2

In Queen Elizabeth's time, in the year 1575, A Congregation of *Anabaptists* were taken at their Meeting within *Algate*, twen y seven of whom were imprisoned, and of them four recanted, two were burnt in *Smithfield*, and the rest were banished, *Stow's Chron.* p. 676.

In the 16th year of King James, 1618, That excellent *Dutch Piece*, called *A very plain and well-grounded Treatise* concerning Baptism, that with so much Authority both from Scripture and Antiquity, proves the baptizing of Believers, and disproves that of Infants, was printed in *English*.

Since when (especially in the last 30 or 40 years) many have been the Conferences that have past, and many the Treatises that have been written *Pro* and *Con* upon that Subject, and many have been the Sufferings both in old and new *England*, that people of that perswasion have undergone, whereby such Light hath broken forth therein, that not only very many Learned men have been convinced thereof, but very many Congregations of *Baptists* have been, and are daily gathered in that good old way of the Lord, that hath so long lain under so much obloquy and reproach, and been buried under so much Antichristian Rubbish in these Nations.

Having thus carried you through the *Waldensian* Story, and the Witness born by them to this *Great Truth*, both in their *Confessions* of *Faith*, the particular Witness of their *Eminent* *min*, and the more *General* *Witness* by the whole *Peop'e*, with the *Footsteps* we find thereof in the several *Countries* where they have heretofore

before imprinted it, both in Germany, Switzerland, Holland, Flanders, Hungary, Poland, and England.

It remains that I give you an Account of some *Objections* that are usually brought in contradiction to what hath been said of this People, our *Perin*, who tells us of some of their Confessions that do own and assert *Infants-Baptism*, and upon which Mr. Baxter and others do bear themselves very high, that these former are all *mistaken Stories*: And of which I shall give you a particular Account, as you may find them in that Translation of *Perin* by *Lenard*, and a candid Return to each of them.

The Passages referred to by Mr. Baxter and others, are principally four; which you may take as followeth, with distinct Answers to each of them; and which, because so much stress is laid upon them, I beg the Readers Patience, to be the more particular in them.

The First is the *Confession of Faith* that 'tis *Object. 1.* said the *Waldenses of Bohemia* presented to their King *Ladislau*, Anno 1508; and afterwards to *Ferdinand*, Anno 1535, hinted at, l. i. c. 9. p. 121, but at large in *Morland*; where, in the 12th Article, they say, That they teach, That Children are to be baptized unto Salvation, and to be consecrated to Christ, according to his Word, *Suffer little Children*, &c. In answer whereto, we need to say nothing but what is contained in the very Title it self; saying, that they were falsely called *Waldenses*, justifying

Three sorts
of Profes-
sors in Bo-
hemia.

themselves from that aspersion, being not of their Tenets; which you may take in their own words, viz. *Lo petit tropel de le Chrestians appella per falce nom falsa ment paunvers O Valdes*. Osander tells us, That the Professors there were a mixt people; some that only separated from Rome in the business of the Cup; called the *Calixtines*. The other the *Hussites*, that went farther than they; and the *Tabornites*, that were more thorough for Reformation; and more especially did comprehend those they called the *Brethren* or *Picards*; many of whom did oppose the Baptism of Infants; but the other two, and the greatest part of the Professors in that Nation did own it, as appears by this their Profession; which doth not at all weaken our Assertion; for I presume it will not be denied, that all the 45 Colleges belonging to *Bohemia* and *Moravia*, containing many thousands, were of another persuasion; this being of so late a Date as the sixteenth Century.

Obj. 2.

The Second is contained in that 17th Article brought by *George Morel*, as it was confirmed by them of *Switzerland* and *Germany*, to whom he was sent by the *Waldenses* of *Provence*; and which was so well approved of by them upon his Return, *Anno 1530*, and so signed and swore to by the *Waldenses* of *Piedmont*, *Anno 1535*. Which Article we find to be as followeth; viz.

Art. XVII. Touching the matter of the Sacraments, it hath been concluded by the Holy Scriptures, That we have but two Sacramental Signs

Signs, the which Christ hath left unto us: The one is Baptism, the other is the Eucharist, which we receive to shew what our perseverance in the Faith is; As we have promised when we were baptized being little ones. L. 2. c. 4. p. 60, 61. out of Morels Memoirs.

Ans. Concerning which last Clause [being little ones] it is to be considered when this was made, by whom, and why. *Ans.*

As to which, It appears that this was by the Waldenses in Provence, &c. that were now in a very declining condition, and had so turned aside, that about this time, many of them could satisfie themselves to go to Mass, and other Antichristian Abominations, to save themselves; provided they kept their hearts right with God; as appears by Oiccolampad. his Letter L. 2 C8. to them, so sharply reprovng them for such p. 11. Prevarications; when it was that George Morel, and Peter Masson were sent to those begun Reformers in Switzerland and Germany, for their advice; and who returned to them with Books and Letters, and these 17 Articles confirmed by them: And of which Transaction, for our better information, Mr. Fox gives this following Account in his Second Volum. p. 186, viz.

That these two Messengers came in the year 1530, to confer with the Wise and Learned of the Ministers of the Churches in Switzerland and Germany, in the Doctrine of the Gospel, and to know the whole Form and Manner which these Churches used in the Service and Worship of God; and particularly, to know their Advice upon

With whom to confer. certain Points which they were not resolved in, That after the Conference had with the chiefest of the Church of God, namely, with *Oscolampadius* at *Basil*, *Bucer* and *Capito* at *Stratsburg*, and *Hallerus* at *Berne*; they returned back, and that by the way, *Peter* was taken at *Dyon* by the Inquisition; but that *George* got safe with his *Books* and *Letters* to *Mirindall*, which he brought with him from the Churches in *Germany*, and declared to his Brethren all the parts of his *Commission*, and opened to them how many and great *Errors* they were in, and which their *Old Ministers*, *Old Barbs* whom they called *Barbes* or *Uncles* had brought reproacht them into, leading them from the right way of *True Religion*.

The My- ftery unfolded. Where, by honest *John Fox*, you meet with the whole Truth of the Story, that will set us at rights herein, and reconcile this seeming difficulty, viz. That in this declin'd state, having left so much their former *Zeal* and *Principles*, and got some *Learned men* to be their *New Teachers*, they send for *Advice*, and to make a *Conjunction* and *Association* with them of the *New Reformation*, and who now found them upon the new *Bottom* they themselves began upon, and which this little *Clause* in the close of the *Articles* doth effectually do; and upon which they have been ever since; being *Waldens.* one therein with the *Huganots* in *France*, and declined. Protestants in *Germany* to this day.

For what was the *Point* that they were not resolv'd in, that their *Advice* must be sought about? (surely this very thing about *Infants-Baptism*). What was that *Error* their old *Barbs* had

had brought them into, so turning them from the right way of Religion? surely this very thing; for all the rest of the *Articles* were every bit of them according to the Doctrine of their *Old Barbes*. What was it that would make the *Conjunction* with them of the *Reformation*? Why this very thing, concerning which they of *Switzerland* did so hotly contend with their Godly Brethren; that nothing but *Bonds*, *Confiscation of Goods*, nay *Death* it self, could compensate such an *Error* as the denying of *Infants-Baptism*, as you have before, p. 260, 261. Though if our *Dutch Story* be true, both *Oecolampadius*, *Bucer* and *Capito*, yea *Zwinglius* himself, were all at first upon those substantial *Grounds* opposing it; as p. 262, viz. Because the Scripture neither *commands* it, nor any *Scripture-Instance* warrants it, and that Faith and Repentance ought always to precede it: But how they quit this hold so to persecute those that received it, we find not.

Now therefore to make up this *Conjunction*, *The Ass-*
must this be foisted into their *Articles*, how *sermon*
impertinent and *nonsensical* soever; for there- *nonsensi-*
fore they must say they do receive the *Lord's cal.*
Supper to shew their *perseverance* in that Faith which they had promised when *baptized* in their *Infancy*. But pray you what *Promise* is it which an *Infant* is capable to make either respecting *Faith* or *Perseverance* therein? For as to *themselves*, none can *affirm* it; and as to *Gossips* or *Sureties*, (which it is true, by reason of *Childrens incapacities* to *promise* for themselves, and the necessity of a *Promise* to be made in Baptism, were by the Pope ordain-

ed as you have heard) to *promise* for them, we suppose were too Antichristian to be *admitted*, either by our new or old Reformers. And therefore to speak here of Childrens promising, is no less dissonant to their former Principles, than to known Reason and common Sense.

*Confirms
not weak-
ens the
Assertion.*

And doth not this *confirming* their old *Barbs*, (those eminent Worthies) as their *Misleaders* into *Error* and *Falshood*; upon their signing of these Articles, which in all things, but that only, did so fully agree to the *Doctrines* they all along *tought* them, give a substantial ground to *conclude* that this of *Infants Baptism*, the only thing *altered*, was the *Error intended*. And then nothing could be a greater *confirmation* to the *Truth* we have *affirmed*, viz. That for so many *Aggs* before, their *Ancient Barbs* did only *baptize* the Adult, and reject that of *Infants*, so positively enjoined by the Popish Canons and Decrees; and for which they *suffered* such hard things.

Obj. 3.

Another is mentioned in the First Book, Part 3. c. 6. p. 43. under this Head; viz. *What the Waldenses and Albigenses have believed and taught touching the Sacraments*. And in the Conclusion 'tis said. And for this cause it is that we present our Children in Baptism, which they ought to do to whom the Children are nearest. And from whence it is concluded that the *Waldenses* were of old for this Practice.

Ans.

In Answer whereto, that you may the better understand how this new *Doctrine* was rackt on

on by their new Doctors to their old Confessions, though indeed so contradictory thereto, we shall give you a brief Account of what they say respecting the Sacraments in general, and that of Baptism in particular; viz.

First, Concerning a Sacrament in general, What a Sacrament they give the following Definition; viz. That a Sacrament is a Sign of a holy thing, which by God's Grace is wrought in the Soul of a Believer, by the preaching of the Gospel: And of which, but Two only, two in number, viz. One by Water; the other by Nourishment, Bread and Wine.

2. As to Baptism in particular, they say, That Baptism is a washing with water of the River or Fountain, in the Name of the Father, Son, and Spirit; to the end that by the means of God's Grace, participation of Christ, and renewing of the Holy Spirit, (viz. not those that have a lively Faith in their hearts) the Sins of the Baptized may be pardoned, and they received into Grace and promised Salvation.

And, That the Baptism wherewith they are baptized, is the same wherewith is pleased our Saviour, himself to be baptized to fulfil all Righteousness, and the same wherewith he commanded his Apostles to be baptized.

And, That Baptism in it self, by the deed done, maketh the Party never the better; as appears in the example of Simon Magus.

And, That it is administered in the Congregation of the Faithful, to the end that he who is received into the Church, should be reputed and held of all for a Christian Brother, that all may pray for him that he may be a Christian in heart, as outwardly so esteemed.

And

And then is this *Clause* annexed in the *Conclusion* of it: (but by *whom*, or *how*, properly is left to judgment) *viz.* And for this cause it is that we present our *Children* in Baptism, *which they ought to do to whom the Children are nearest.*

Inf. Bapt.
opposeth
former
Confessions

Upon which, in the first place, let it be remarked, That all the rest of the *Confession* but this suits not only with the Scripture, but so well with their old *Confessions*; but this *latter* with *neither*, bespeaking it of the same *Mould* and *Piece* with the former we have spoken of before.

And in the next place, we shall observe to you how little it agrees either with the *Definition* here given of a *Sacrament* in general, or of *Baptism* in particular.

No Coherence with
the rest of
the Confes.

It is said, *And for this Cause it is that we present our Children in Baptism.* But for what Cause we beseech you? Is it that the *Sacrament* may be a *Sign* of a holy thing to the *Infants*, having as *Believers*, through the *Grace* of God, been made partakers *thereof*, by the *preaching of the Gospel*? No surely, that is not to be *imagined* from those that the Scripture, as well as known *Experience*, tells us, have not so much understanding in common things, as to know their right hand from their left, *Jon.*

Children
know no
thing.

4. II.

Or *Secondly*, Is it because they having a *lively Faith* in their hearts, by the *Grace of God*, participation of *Christ*, and renewing of the
Holy

Holy Spirit, they might therefore be washed with the *Water* of the *Fountain* or *River* in the Name of the *Father*, *Son*, and *Holy Spirit*, that they may have Remission of sins, Grace and Salvation?

No surely, this cannot be the Cause why the Children are presented to Baptism, that are so far from being capable to testify *Faith* or *Repentance*, that they know *neither good nor evil*, as the Scripture tells us, *Deut. 1. 39*. And to do it to work Grace in them by the Deed done, as ordained of old, is already renounced as Popish and Antichristian.

Or *Thirdly*, Is it that in Obedience to *Christ's Command* and *Example*, they might thereby fulfil *Righteousness*? Surely no; that can no wise be said of them that must be wholly passive, being no way capable to express the least activity in any Service for Christ, or any Act of *Righteousness* in his Worship.

Or *Fourthly*, That they may hereby be received into the Church, and as Christian Brethren, partake of the Benefits thereof? No, by no means; for that would as much oppose Reason and Scripture, as contradict that former Confession of Faith founded upon both; as you have it, *l. 1. c. 13. p. 62*. and as before mentioned, *p. 239. viz. That by Baptism the Believers are received into the Holy Congregation of the People of God, there protesting and declaring openly our Faith and Amendment of Life*; so that by this *Confession*, none but those that are able to declare *Faith* and *Repentance*.

penance openly in the Congregation, are either capable of Baptism, or fit to be admitted visible Members into the Church of God, so fully agreeing with the Scripture-precept, and Example, as you have heard at large; and which so undoubtedly excludes all Infants through their utter incapacity so to do.

Whereby you may fully understand how inconsistent such a practice here insinuated (in this latter Clause) is to the declared nature of the Ordinance, and all their former Confessions about it; by which you may judge how these things came to be foisted into their Confessions, in this their defection by their new Masters.

Obj. 4.

The Fourth and last is mentioned in l. 1. c. 4. p. 15. Where, among the Calumnies that Perin undertakes to wipe off, that of denying Infants-Baptism (as laid to their charge) is one, and which he doth out of a Book called the *Spiritual Almanack*, p. 45. viz.

That the Waldenses being constrained for some certain hundred years to suffer their Children to be baptized by the Priests of the Church of Rome, they deferred the doing thereof as long as they could possible, because they had in detestation those Humane Inventions which were added to that holy Sacrament; which they held to be the pollution thereof.

And forasmuch as their Pastors which they called Barbs, were many times abroad, and employed in the service of the Church, they could not have the Sacrament of Baptism administered to the Infants by their own Ministers.

And

And for this cause they kept them long from Baptism; which the Priests perceiving, and taking notice of, charged them thereupon with this Imposture, which not only the Adversaries have believed, but others also, who have well approved of their Life and Faith in all other Parts.

From which ill-told Story, may not every body see that hath but half an eye, that what is here said, is so far from wiping off that which he calls the *Calumnie*, that it fixes it altogether; *Confirms,* and substantially confirms what hath been before *not re-* asserted about it. *moves.*

For is it not fully owned that for many hundred years Parents did use to defer the baptizing of their Children? First, Because their *Barbs* or *Pastors*, that he saith should have done it, were absent in the Service of the *Churches* abroad. And Secondly, That those *Popish Priests* that in their absence should do it, performed it with such humane inventions added to it (which they had in such detestation) that they therefore so long deferred and kept them from Baptism; that gave the *Priests* occasion to complain against *them*, and charge them *herewith*; so that if neither the *Popish Priests* did it, nor their own Ministers, then surely it was not *done*. But in contradiction to themselves, 'tis said they were constrained to suffer them to baptize them. What! against their Consciences? being so *couragious*, *zealous* and *faithful* a People? That is improbable; but that they did it not, is clear; because, as confess, they complain and raise the report that should have done it. And as to that other

Reason

Reason assigned why it was deferred, *viz.* From the *absence* of their *Barbs*, is a Mistake: What were they always *absent*? What, many hundred years *absent*? Not to be imagined; for as you'll find, though they were *careful* to send out *Evangelists* to preach the *Gospel* to others, yet they never left themselves *destitute* of *Pastors* to administer all the *Ordinances* amongst themselves. And therefore if this for so many hundred years had been adjudged such an Ordinance of Christ, they had not wanted Administrators amongst themselves; for Charity begins at home. And as concerning the disposing their Ministers both at home and abroad, you'll see more particularly in their following History. And therefore had not Mr. *Morel*, (the supposed Author of the *Spiritual Almanack*, and the prime Instrument, that, as before, had defil'd them herein) better have said nothing at all than so much to so little purpose; yea, so much against himself?

Thus you have all these Objections answered, and the truth of the former Assertions vindicated, that do maintain that the old *Waldenses* were Defenders of Believers, and Impugners of Infants-Baptism, as by their old Confessions of Faith, and Practice, their eminent Sufferings for the same, in so many Ages and Countries, is by great Authority confirmed to us.

And as for these Quotations out of *Perin*, they amount only to thus much, *viz.* That in the beginning of the Sixteenth Century, there were some Confessions that did own Infants-Baptism;

Baptism, but nothing (no, not one word that I can meet with) of any elder Date. About which time also, as it is manifest, they made a great defection from their former Principles and Integrities, and have too much gendred since into the formalities of the *Hugonots*.

Neither would I be thought to assert such a universal Harmony amongst the *Waldenses* in this thing, but that 'tis possible there might be some difference amongst some of them, even in this particular; as there were many differences betwixt the *Calvinists* and *Lutherans*; but I profess to you ingenuously amongst all my search, excepting these two Passages of so late a Date, I find none.

And I must confess I cannot think it reasonable, that any of them that lived up to their Principles, could embrace such a thing; for they were so zealously exact, none more for the Letter of the Scriptures, founding all thereon, and rejecting whatever they found not contained therein; whereas this practice by Confession of all sides is not to be found in the Letter of the Scripture, and none more severe rejecters of Traditions, especially Popish Traditions, whereof this is such a principal one.

Thus have we gone through the *Waldensian* Story and Witnels; evidencing a concurring Testimony to this great Truth from first to last.

By all which you see by plentiful Evidence, that Christ hath not been without his Witnesses in every Age, not only so defend & assert the true, but to impugn, and to reject (yea, even to Death it self) the false Baptism. Inasmuch that we are not left without good Testimony of a Series

The Succession of Believers Baptism.

of Succession, that by God's Providence hath been kept afoot, & this Great Ordinance of Believers-Baptism even since the first times.

The Miscarriages of the German Anabaptists examined, and the reproach from thence reflected upon that way removed.

Lastly, It will be meet to say something of the *Munster-Businel*, and the *German Anabaptists*; about whose Miscarriages in *Ember's* time, so much hath been reflected upon the whole Party ever since.

Respecting which, I shall say these few things following, viz. That take it for granted, that things were so as to matter of Fact, that many Anabaptists did prove so horribly wicked, as *Spanhemius*, *Skidan*, *Oflander*, and others do report; yet how unreasonable and uncharitable would it be to render all the people either in those times, or since, to be such persons also; and to judge an Error in the Principle from the Error in Conversation of some that have profest it; for by the same Rule may not the purest State of the Church, both in the Old and New Testament, be censured and judged, who had their *Choraz's*, *Judas's*, and *Diatrophes's* amongst them? But that others that owned that Principle, were men of another Spirit, both in that as well as former and latter times, you have most ample and authentick Testimony from their greatest Enemies; witness that honourable Character that *Rainerius* the bloody Inquisitor gives of them in those days, of those in *France*. *Cassander*, *Belarmine*, and *Baronius*, of those in *Germany*, *Mr. Baxter* himself, one of their severest Enemies in these Nations, yet hath done himself and his Opposites that Right as to witness to the Innocency of their Conversation; which

Anabaptists well reported of

which you may please to read in his own words, in his Book called *The Defence of the Princip. of Love*, p. 7. viz. That *Anabaptists* are Godly men, that differ from us in a Point so difficult, that many of the *Papists* and *Prelatists* have maintained, that it is not determin'd in Scripture, but dependeth upon the Tradition of the Church. And I know as good and sober men of that mind, as of theirs that are most against them: and that I once motioned Terms of Concord to the *Anabaptists*, and was in as hopeful a way for peace with them as with most others. And in his late large Book called *A Christian Directory*, he is pleas'd to say, p. 827. That *Anabaptists* may not only be admitted to Church-Communion, but may be tolerat'd in their Practices also. 1. Because they agree with us in all Points absolutely necessary to Communion. 2. That the Ancient Christians had liberty either to baptize, or to let them stay till Age, as they thought best. And therefore *Tertullian* and *Nazianzen* speak against haste: And *Augustine*, and many Children of Christian Parents were baptized at Age; [and if so, what greater Argument against Apostolical Tradition.] And, 3. That the Controversie is of so great difficulty, that if in all such Cases none that differ be tolerat'd, we may not live together in the World or Church, but endlessly excommunicate or persecute one another.

But in the next place I think it will not be unnecessary, being upon this Point, to give you some account from the best Authors, of the Master of Fact it self, that has occasioned to

*The Ru-
sticks
War.*

much Blunder in the world ; concerning which, you must understand there are *two things* especially reflected upon, *viz.* First, Those many *Insurrections* and Disturbances that happened in *Isuria* and *Sweria* by times, for the space of 22 years, *viz.* from 1502, to 1525, called The *Clowns* or *Rusticks War* ; wherein *Munzer* and several other Anabaptists were concerned in *Luther's* time.

And the other, those horrible things that are spoken of to have been in the City of *Munster* in *Westphalia*, from the year 1532, to 1536, by *John a Leyden*, *Matthias*, *Gnipperdoling*, &c.

As to that of the *Clowns War*, I find in *Baronius*. *ronius's* his Annals, that in the year 1502, there was a Conspiracy of Husbandmen against the Bishops and Canons, which was called the *Rustick League* ; which began from two Rusticks : of which Conspiracy, the principal Article was, That they should *shake off* every Yoke and in imitation of the *Helvetians*, should recover their *Liberty*. Which Beginnings, saith *Osiander*, Cent. 16. p. 34, were the *Preludium* of that great Sedition of the *Rusticks*, which was in its vigour, 1525.

Gnodol.

Gnodolius, In his History of the *Rusticks* in Germany, in the year 1525, l. 1. saith, That in *Sweria*, where they first began, they did openly signifie, that they were not *Gospellers*, nor did flow together for the *Gospels sake* ; but because of *Exactions*. The first *Boors* that rose, were against Count *Lyppius* ; to whom, after an infinite number of *Rusticks* did joyn themselves, crying up *Gospel-Liberty*, as well

*Upon the
account of
Civil and
Religious
Liberty.*

well as Civil ; in both which they were to oppress by their Lords and Bishops, (which Spanhemius himself, in his *Diatroche Historica*, refers to Luther's Book of *Christian-Liberty*, as the occasion taken by them.)

Bishop Jewel, In Defence of the Apology B. Jewel.
of the Church of England, Part 4. Chap. 1. Divis. 1. to Harding, in his upbraiding the Reformation; saying, What became of the Hundred Thousand Boors of Germany, consumed by the Sword of the Nobility for that their Sedition and Rebellion? answers him thus ; The Boors of Germany, of whom you speak, for the greatest part, were Adversaries unto Luther, and understood no part of the Gospel; but conspired together, as they said, against the Cruelty and Tyranny of their Lords; as they had done 22 years before in the Conspiracy called *Liga Sotularia*; the Partners of which Conspiracy, had for their Word *The Virgin Mary*; and in honour of her, were bound to say five *Ave-Maries* every day; And touching those latter Rebels, Luther wrote against them. It is true, Munzer was a Papists as well as Protestan. engaged in the Russian War. basie man in *Thuringia*, and stir'd up the People disposed to Tumults, by reason of Oppression.

Oslander gives us, in the 16th Century, p. 36, Oslander. 37, &c. the twelve Demands of the *Russicks*, comprehending their Civil and Spiritual Liberties; wherein People of all persuasions concerned themselves; which was no other than their Neighbours, the *Switzers*, had successfully undertaken before them: And had *Geneva*, where they did the like, or any of

the famous men amongst the *Cantons*, miscarried in their Attempt, they and their Religion too might have fallen under as much Obloquy, as the chiefest of those people did in their defeat, which the Papists you find nevertheless do reflect upon the whole Reformation, and that upon as good grounds as the Protestants have since reflected upon the *Anabaptists*, because there were some of their perswasion concerned in that Attempt for Freedom.

The first rise of the troubles in Munster. And as to the other at *Munster*, in 1532, &c. It is manifest both by *Spanhemius* and *Osiander*, that the first stir in that City, was about the Protestant Reformation, the Synod siding with Mr. *Rosomon*, and others of the Ministers against the Papists, and their Bishop and Canons that opposed them to Arms, and this before the coming in of *Jo. Mathias*, and *Jo. Be-cold* of *Leyden*: In the latter part of the Siege, (as they say) monstrous wickedness and villany, by horrid Pride, Tyranny, and Luxury in their Communities, was perpetrated by them.

Good ground to question the Munster Stories Written either by inveterate Papists,

Though I must needs say, as to the truth thereof, there is good ground to doubt.

First, Because the things are either written by the malicious Papists, their old mortal Enemies, and who have said as bad things of *Luther* and *Calvin* themselves, representing them no less Monsters and Devils than these poor People; just as they used to deal with the *Waldenses* of old, whereof Dr. *Usher* gives us a large account in the State of the Church; or else by some of their most inveterate Enemies, the Protestants, who were willing to take up and improve such reports, to blast not only the

Or envious Protest.

whole

whole party of the Anabaptists, but their Principles also; against whom they so vehemently contended. And alas! how far good men may be transported by prejudice or malice in this kind, we need not go far for Instances: For if Mr. *Edwards*, in his *Gangrene*, be to be believed (which it may be, other Nations do that have got it) what Monsters of men hath he represented the Independants and Anabaptists to be: Or Mr. *Baxter* himself to be credited in that horrid Calumnies of the Anabaptists, baptizing naked in these Countries, mentioned p. 134. What unnatural Brutes would they be esteemed? by which we may guess, if matters of Fact cannot better be told amongst our selves at home, what may we expect of it abroad at such a distance?

And besides, There was secondly, another thing by which people in all Ages took an occasion to *mis-represent* this people; which was found amongst them at *Munster*, and that was, that Community of Goods, casting their *E-ways* held. *Because of the Community of Goods that they always held.* *Hotabeck*, in his *Summa Controversiarum*, p. 334. was the first thing that *Becaldus* and *Gerardus* endeavoured amongst them in the year 1533, and was the same thing that *Osiander* tells us *Munzerius* did in *Mulhusium* in *Thuringia* in the Rustick Tumults, 1524, and no other than the *Waldenses* did so much practise of old in their Communities, and their Disciples do to this day, both in *Poland*, *Hungaria*, *Transilvania*, and many parts in *Germany*, living in Colledges in that very way, as you have heard; and will understand more

thereof in the Historical part; and which Custom they observed, partly out of Convenience, and partly out of Conscience, respecting the Example, *Acts* 4. 34. And from hence they took occasion to reproach the *Waldenses* of old, as though, with their Stocks and Food, they had their Women in Common too; and from hence also I perswade my self much of this Clamour of the *Munster*-Business did arise.

But though it should be taken for granted, that some *Anabaptists* in *Germany*, did turn *Raniers*, and were given up to such desperate Courses, as reported of them; can that justly be reflected upon the Principle, and upon the Innocent in other Parts of the World, that hate and abhor all such ways and courses?

It is true, those called the *Ministers* in *Holland*, the Followers of *Mena-Symons* and *Theodericus*, were so scandalized at it, whether from any Reality that was in the Report, or at the odious slander that was raised upon the same, that ever since they have run another Extream; refusing the bearing of Arms both Offensive and Defensive, or taking of Oaths, or bearing any Rule, Office or Government in the Common-wealth, lest they should seem in the least to abet such Principles charged upon them in *Munster*.

And in as much as the Ancient *Britains*, and the *Waldenses* have so large a share in this Witness; we think it not inconvenient to joyn the History of the Antiquity and Purity of their Christianity hereto.



THE
History of Christianity
 AMONGST THE
Ancient Britains :

DISCOVERING
 The Antiquity, Purity and Progress
 thereof ;
 With their great Sufferings for the same
 by Popish, Antichristian Tyranny
 and Cruelty.

The Ancient Britains and Waldenses, ha-
 ving born so early and so large a part
 among the eminent and faithful Wit-
 nesses that have stood up for *Christ* and
 his Truths, against *Antichrist* and his Abomi-
 nations, I conceive, it may neither be unrea-
 sonable, nor altogether unacceptable, to give
 you a brief *Historical* Account of their *Christi-
 anity*, from our best and most approved Au-
 thors ; whereby it may be manifested, That
 the Gospel, and the Truths thereof, did flour-
 ish in Power and Purity in these *Western* parts
 of the World, as received from the purest
 times,

The History of Christianity

times, and were so far from being beholden to the *Romish Harlot* for Gospel-Light and Truth, as she, lyingly and vain-gloriously boasteth; saying, *Where was your Religion, Ministry, Churches, Ordinances, before Luther?* That she hath all along not only been the abominable Corrupter and Contaminater of the Gospel, and all the parts thereof; but the malicious and murderous Persecuter of all that have sincerely embraced and professed the same: A Consideration not unworthy the present juncture, wherein so much of her poysonous infection is so afresh cast about; and which you'll find is no small *Antidote* and *Preservative* the Worthy *Usher* prescribes against it, in his excellent Piece, called *The Succession and State of the Church*; renouncing any the least Succession from *Whorish Rome*; but from these faithful Churches.

The Filthiness of whose *Fornications*, shall in due time be more and more detected: and that however she may dream of sitting still as a Queen, and as the Lady and Mistress of the Nations, yet must she certainly fall, both Mother and Daughter, those that help, and those that are holpen; yea, as a Mill-Stone into the Sea; for strong is the Lord God that will judge her: When that *Doxology*, Rev. 19. 1, 2. must be sung by all the Servants of God, that fear his Name, both small and great, Allelujah; Salvation, and Glory, and Honour, and Power, unto the Lord our God; for true and righteous are his Judgments; for he hath judged the Great Whore, who did corrupt the Earth with her Fornications; and hath avenged the Blood of his

his Sermons at her hand, Amen, Allelujah.

The First we begin with is our *Countray*. Of the men, the Ancient Britains; concerning whom little is to be found from their own *Writers*, either before, or some *Ages* after *Christ*, who either through Ignorance or Sloth, wrote nothing, or if they did, were by the *Revolutions* of time devoured.

The most we find is from Strangers, especially the *Romans*, their first Conquerors: Whose *Writings* tell us what a *Barbarous*, *Salvage* People they found them, with their *Naked Bodies*, and *Painted Skins* (from whence, as *Speed* saith, their Name of *Britains* came, viz. from *Bit*, *Paint*, and *Tain*, a *Region*). *Why* call And so inhumane, that they offered *Man's* *led* *Bri-* *Flesh* in their *Sacrifices*, and kept their *Women* *tains*. in *Common*: But afterwards, as the *Gospel* came and prevailed amongst them, they cast away their *Heathenish* Abominations; and which was so sincerely embraced by them, and took such deep *Rooting* amongst them, that they became *Instrumental*, in several *Ages*, to *Con-* *vert* and *Conquer* their Conquerors to it; viz. both *Romans*, *Saxons*, *Danes*, and *Normans*.

Of the *Gospel's* first Entrance and Progress, we have the following Account from the best Authors we meet with; viz. The First I shall mention, giving any Account hereof, is our Countrey-man *Gildas*, called by *Baleus*, *Bodonius*, or *Sapiens*, the best and most Authentick of all the Ancient *Britain*-Historians, who (in his Book called *De Victoria Aurelii Ambrosii*)

prossi) affirmeth, That Britain received the Gospel under Tiberius the Emperor, under whom Christ suffered; and that many Evangelists were sent from the Apostles themselves into this Nation, and that they came first out of France, about the Year 63, and who were the first Planters of the Gospel in this Nation. And again, in his Book called *De Excidio Britannia*, saith, That the Precepts of Christ, though they were received but lukewarmly of the Inhabitants in general, yet they remained entirely with some, less sincerely with others, until the Ninth year of the Persecution under Dioclesian the Emperor, which was about 290, in the Third Century.

Eleutherius's Epist.
to King
Lucius.

Out of an Ancient Book of the *Antiquities of England* (as Mr. Fox, p. 139, Part 1. tells us) we find the Epistle of Eleutherius written to Lucius, the King of Britain, Anno 169. [in answer to his] recorded; By which we understand, That Lucius had embraced the Faith of Christ; who wrote, it seems, to Eleutherius, for the Roman Laws to govern by: who in his said Epistle, as you may read at large, you have in this purpose; viz. You have received, through Gods Mercy, in the Realm of Britany, the Law and Faith of Christ; you have with you within the Realm, both the parts of the Scriptures; out of them, by Gods Grace, with the Council of your Realm, take ye a Law, and by that Law, through Gods Sufferance, rule your Kingdom of Britain, &c.

Tertul.

Tertullian, in his Book *contra Judæos*; There are places of the Britains (saith he) which were inaccessible to the Romans, but yet subdued to Christ.

Origen,

Origen, in his *Fourth Hom.* on Ezek. saith, Origen.
The Power of God our Saviour is even with them
which in Britain are divided from the World.

Magdeburg. Cent. 3. c. 2. p. 6. We doubt Magdeb.
not to affirm, That the Churches of the Island of
Britain, did also remain in this Age.

Balaus, Cent. 1. fol. 37. saith, That the Balaus.
British Churches received the Nicene Confession
of Faith against the Arrians; whence it was
that Basil, Chrysostome, and others of the
Greek Fathers make such frequent and great
mention of the British Isles, their reception of
the Gospel, and the divine sence they had of the
power thereof, that the Churches also were exact-
ly constituted according to Christ's Pattern.

Jeffery of Monmouth, in his Book, De Bri- J. Monm
tannorum Gestis, l. 8. c. 4. tells us, That in the
Countrey of the Britains, Christianity flourished,
which never decayed, even from the Apostles
time; amongst whom, saith he, was the Preach-
ing of the Gospel, sincere Doctrine, and living
Faith, and such Form of Worship, as was deli-
vered to the Churches by the Apostles themselves;
and that they, even to Death it self, withstood
the Romish Rites and Ceremonies; and that a-
bout the year 448, the English Saxons began to
possess Britany; and that about 593, they ha-
ving made a compleat Conquest of the Britains,
began to settle their Heptarchy; that in 596,
Gregory, Bishop of Rome, sent Austin the
Monk into England, to bring the Saxons into a
Conformity to the Church of Rome: For as
long as the British Churches possessed the Coun-
treys, they kept themselves sound in the Faith,
and pure in the Worship, Order, and Discipline
of

amongst the ancient Britains.

of Christ, as it was delivered to them from the Apostles, or their Evangelists.

That they were great opposers of the Church of Rome, the ancient Bard *Talieffyn*, in his *Welsh Verses*, recorded in the *Chronicle of Wales*, p. 254, and translated by *Fuller* in his *Ecclesiastical History*, Book 1. doth testifie, viz.

*Wo be to the Priest yborne,
That will not cleanly weed his Corne,
And preach his Flock among.
Wo be to that Shepherd, I say,
That will not watch his Fold alway,
As to his Office doth belong.
Wo be to him that doth not keep
From Romish Wolves his Sheep,
With Staff and Weapon strong.*

That about the beginning of the *Seventh Century*, *Austin* endeavoured to reduce the *Britains*, as well as the *Saxons*, to a conformity with the Church of *Rome*; at which time, the old *Britains* were principally in *Wales*, where *Bangor* on the North, and *Cair-Leon* on the South, were the two principal Seats, both for *Learning* and *Religion*: In *Bangor* was a Colledge containing 200 Christians, who dedicated themselves to the Lord, to serve him in the Ministry, as they became capable; to whom was attributed the Name of the *Monks of Bangor*. Yet did they no ways accord with the *Popish Monks* of that, or the following Age; for they were not reduced to any *Ecclesiastical Order*; but were for the most part, *Laymen*, who laboured with their hands, married, and

and followed their Callings; only some of them, whose Spirits the Lord fixed and inclined to his more immediate Service, devoted themselves to the study of the Scriptures, and other holy Exercises, in order to the work of the Ministry: Who sent forth many useful Instruments, Fuller, l. 1. p. 40. Balan, Cent. 1. c. 70. Many of whom Austin got to a Council he kept about *Worcestershire*; where he propounded to them the embracing the *Romish Rites*, and to join with him in Preaching and Administering in their way; which they refused. Then, as *Rob. Fabian* in his Fifth Part, c. 119. fol. 125. *Fabian* tells us, He said to them, Since you will not assent to my Hests generally, assent you to me specially in three things: The First in your keeping Easter-Day in the Form and Time as it is ordered. The Second, That you give Christendom to Children. And the Third, That you Preach to the Saxons, as I have exhorted you. And all the other Debate, I shall suffer you to amend and reform amongst your selves. But, saith he, they would not thereof. To whom then Austin said, That if they would not take peace with their Brethren, they should receive war with their Enemies: And if they disdained to preach with them the way of Life to the English Nation, they should suffer by their hands the revenge of Death: And which Austin accomplished accordingly, by bringing the Saxons upon them, to their utter ruine. And thereupon, saith *Fabian*, that Faith that had endured in Britain, for near 400 years, became near extinct throughout the Land.

Humph.
Lloyd.

An Account of the Destruction of that famous Monastery of Bangor, and those worthy Christians inhabiting the same, you have thus briefly from *Humphrey Lloyd*, the learned Welsh Antiquary, in his *Breviary of Britain*, p. 70, 71. as followeth;

In Denbigh-shire, saith he, near the Castle of Holt, is seen the Rubbish and Reliques of the Monastery of Bangor, while the Glory of the Britains flourished; In the same were 2100 Monks, very well ordered and learned, divided into seven parts, daily serving God; amongst whom those that were simple and unlearned, by their handy-labour, provided Meat, and Drink, and Apparel for the Learned, and such as applied themselves to their Studies; and if any thing was remaining, they divided it unto the Poor. That Place sent forth (saith he) many hundred of excellently well-learned Men; amongst whom it also vomited forth to the World, Pelagius. And afterwards, by the Envy and Malice of Austin, that arrogant Monk, and the most cruel execution of his Minister Ethelfred, those worthy men were destroyed, the whole House, from the very Foundation, together with their Library (more precious than Gold) was razed down, and demolished by Fire and Sword.

And hence it is manifest, that this bloody Massacre of those Glorious Witnesses of Christ did arise from their Christian Courage and Zeal against those Antichristian Impositions of the Romish Church.



THE
History of Christianity
AMONGST THE
Ancient Waldenses.

THe other *Historical* Account we are to give you, is that of the *Waldenses*, that eminent and famous Christian People, who have not only given so large a Testimony to the Truth before-treated; but by the Learned *Usher*, and many of our *Protestant-Writers*, are owned to have been the True Church, and from whom the *Protestants* do derive, in opposition to the *Papacy*: Concerning whom, the better to preserve the savour of their precious Memory,

We shall observe in their *Story*, this following Method, *viz.*

1. Give you an account of their several Names they are known by in *History*. 2. Their *Original* and *Antiquity*. 3. Their excellent and worthy Conversations, as testified by their greatest Enemies. 4. The Progress and Success of the Gospel in their hands, and the Methods thereof. 5. Their Faithful Witness against, and great Sufferings under *Antichrist*, as I have collected them out of the best *Historians*, both of their own and others. Though

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as to their own Records (as *Perin* and *Morland* inform us) the *Papists* have used no small industry to raze and obliterate; as they have had the opportunity; though in spite of their utmost malice of that kind, Providence hath preserved something amongst themselves.

Their
Names in
Story.

First, As to the Names, by which they are known and distinguished in *History*, you will find to be various; viz. Sometimes from the Places and Countries of their Abode; sometimes from their Men of Name; sometimes from Reproach and Slander.

1. From
the places
of Abode.

i. From the Places of their Abode; therefore call'd *Lyonists*, or the poor People of *Lyons*; from that City or County of *Lyons* in *France*.

Albigenses, from the City of *Albi* in *Languedock*; *Abolouziens*, from the City *Tholouse* in the same Province; *Arletenses*, from the City *Arles*, the Chief Seat of the Kings of *Burgundy* in *Provence*; *Picards* from *Picardy*; *Lumbards*, from *Lumbardy* in *Italy*; *Basars*, either from a City so called in *Languedock*, or from the word of disgrace, signifying *Execrable*.

2. From
their principal
Leaders.

Sometimes by some of their Principal Leaders; as *Waldenses*, as many suppose, from one *Waldo* a Citizen of *Lyons*; though others suppose upon another account, because they were so called long before his time; as appears by the Book of *Clandius Seisectius*, a Counsellor to *Charles* the Great, in the 8th Century, who mentions them by that Name, in his Book *advers. Waldenses*; who, though a good man, and in many things holding with them, yet in some

some things against them, which was 260 years before *Waldo's* time.

Sometimes they are called *Beringarians*, *Beringa-* from the famous *Beringarius*; one of their *Barbs*, *rins*. or Elders; sometimes *Petro-Bruissans*, from that worthy Martyr *Peter Bruis*; sometimes *Arnoldists*, from *Arnold*, another eminent *Barb* and Martyr; sometimes *Henericans*, from *Henericus*; sometimes *Josephists*, from *Joseph*; *Lollards*, from *Lollard*, another of their eminent *Barbs*.

Sometimes by *Nick-Names*, or terms of Dis- 3. From
Nick-
names. grace, viz. The *Apostolici*, or the *Apostolick men*; the *Cathari*, or *Puritans*, the old name of Reproach, by which the *Novatians* and *Donatists* were called in the Fourth Century. *Perfectionists*, because they press after Holiness. *Publicans*, because they said they were sent to publish the Gospel. The *Fratricelli*, or the *Little Brethren*; and *Fraticelli*, viz. *Shifting-Companions*. *Passagenes*, from their *Itinerant* Preachings. *Credientes*, the *Believers*. The *Humiliati*, the *Humble men*. The *Bon-homes*, the *good men*. *Siccars*, *Cut-purses*. *Catars*, *Excrables*. *Lutlupins*, because, like *Wolves*, they inhabited Woods, Caves, and Mountains.

Sometimes from slanderous, lying Reflections. As,

The *Paterines*, as though they only worshipped the *Father*; but refused to adore the *Son*; because they would not fall down to the *Host*, nor give reverence to their *Breaden* God. And from like reason also *Arrians*, as denying thereby the Divinity of Christ. *Manichees*,

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because they denied the Civil Magistrates Authority to depend upon the *Popes*, as men asserting therefore *un* Principles. Deniers of Baptism, because they denied that of Baptism of Infants; and their Inventions to be Christ's Ordinance. Deniers of Marriage, because they disowned that to be one of the *Sacraments*; and that many of their *Barbs* lived single-lives.

The Anti-
quity of
their Chri-
stianity.

Secondly, As to their Original and Antiquity, which you will find to be very ancient.

Eusebius tells us in his *Ecclesiastical History*, Lib. 5. p. 74. That there were Churches of them in those parts of France, under Antoninus Verus, the Emperor, AD. 179. Recording there a large Epistle written by them; and as a Preamble thereto, he makes this following Inscription, Of the Martyrdom of Saints, and Cruel Persecution in France, under Anton. Verus the Emperor.

It was the Countrey of France, wherein the Theatre of this Wrestling, before-mentioned, lay; whose chief Cities and most frequented, in respect of the rest in the same Region, are Lyons and Vienna; by both which Cities the River Rhodanus doth run, encompassing that whole Countrey: The holy Churches there sent their Letter, notifying their Martyrs, unto the Churches throughout Asia and Phrygia, making relation of their Affairs, after this manner;

The Servants of Christ inhabiting Vienna and Lyons, Cities of France, unto the

the Brethren throughout Asia and Phrygia, having with us the same Faith and Hope of Redemption; Peace and Grace, and Glory from God the Father, and Christ Jesus our Lord, be multiplied.

Which excellent Epistle they mention at large, and which also you may read in the Book of Martyrs.

In the Preface to the French Bible, and the *Morland* first that ever was Printed, they say, *That they have alwaies had the full enjoyment of that heavenly Truth, contained in the Holy Scriptures, ever since they were enriched with the same by the Apostles themselves, having in fair Manuscripts preserved the entire Bible in their Native Tongue, from Generation to Generation, Morl. Mist. p. 14.*

Rainerius, one of their grand Persecutors, *Rainer*. and chief *Inquisitor*, in the time of Pope Innocent the Third, in the Thirteenth Century, gives this account of their Antiquity: *Among all the Sects, which are, or ever were, there is none more pernicious to the Church of God than that of the Poor People of Lyons.*

First, *Because it is of a longer duration; some say it hath remained from the time of Pope Sylvester; some from the time of the Apostles.*

Theodore Belvedere, another of the Popish Missionaries, saith, *That that Religion (which he calls Heresie) hath been alwaies in the Val-*

loys of Angrogna, in his Book *De Pro. Fide*, pag. 37.

Beza.

Beza affirms in his Book called *Historie des Hommes Illustres*, That the Waldenses were so called from their abode in the Valleys and straighter parts of the Alpes, where they had for a long time retired themselves, and one may say, they were the Reliques of the Pure, Primitive, Christian Churches: Some of them were called, The Poor Men of Lyons, who, as some men have judged, had for their Head a Merchant of Lyons, named John, and surnamed Waldo; but herein they abuse themselves, because on the contrary, this John was so named, being one of the Waldenses.

Scullet.

The Waldenses in their Letter to Oecolampadius affirm, That their Churches had continued down in constant Succession from the Apostles times; so Scultetus *Anal.* in Anno 1530. p. 295.

Beza.

Beza, as Peter Perin, c. 6. tells us, That the Seed of the most ancient Christian Church that was, hath been most miraculously preserved in the midst of the Darkness and Errors which have been hatcht by Satan in these latter times. And farther tells us, That Constance upon the Revelation, sheweth, that the Reformation of the Church in the West parts of the World, began in France; and that from their Source it spread it self through the rest of Europe.

Of their
Conver-
sation.

In the next place you have some account of their Conversation, given by their Enemies themselves.

Rainerius,

Rainerius, the Inquisitor aforesaid, saith Rainer.
thus of them, That whereas all others procure
horror by their Blasphemies against God, this of
the Lyonists hath a greater appearance of Piety,
inasmuch as they live uprightly before men, and
put their trust in God in all things, and observe
all the Articles of the Creed; only they blaspheme
the Church of God, and hold it in contempt, and
therein they are easily believed of the Peo-
ple.

And again Jacob de Riberia, Secretary to
the King of France, in his Collections of Tho-
louse, hath these words, viz. The Waldenses, Riberia.
or Lugdenſes have continued a long time; the
first place they lived in was in Narbone in
France, and in the Diocess of Albic, &c. who
disputed of Religion more subtilly than all others:
were after admitted by the Priests to teach pub-
lickly, not for that they approved their Opinion,
but because they were not comparable to them in
Wit. In so great honour was the Sect of these
men, that they were both exempted from all
Charges and Impositions, and obtained more be-
nefit by the Wills and Testaments of the Dead
than the Priests: A man would not hurt his
Enemy, if he should meet him upon the way,
accompanied with one of these Hereticks; inso-
much that the safety of all men seemed to consist
in their Protection. Du Pleſſis Myſt. Inquis.
P. 331.

Amongst the Rules and Directions Rainerius
gives to discover these Hereticks by (as he calls
them) these are written by him, as you will
Z 4 find

find them in the *Bib. Pat.* Printed at *Paris*, 1624.

Reiner.

Hereticks, saith he, are known by Words and Manners; They are in Manners composed and modest, no pride in Apparel, because they are therein neither costly nor sordid. They transact their affairs without lying, fraud, and swearing, being most upon Handicraft-Traders: Yea, their Doctors or Teachers are Weavers and Shoemakers, who do not multiply Riches, but content themselves with necessary things: These *Lyonists* are very chaste and temperate both in Meats and Drinks, who neither haunt Taverns or Stews; They do much curb their Passions, they are always either working, teaching, or learning, &c. very frequent in their Assemblies and Worship, &c. They are very modest and precise in their words, avoiding Scurrility, Detraction, Levity and Falshood. Neither will they say so much as Verily, Truly, nor such like, as bordering too much upon Swearing, as they conceive; but they usually say, Yea and Nay.

Claudius.

Claudius, Archbishop of *Turin*, in his Treatise against the *Waldenses*, gives this Testimony of them, That as touching their Lives and Manners, they have been alwaies sound and un-repravaible, without reproach or scandal amongst men, giving themselves, to their power, to the observation of the Commandments of God, *Perrins Hist.* p. 40.

Baronius

The Cardinal *Baronius* attributeth to the *Waldenses* of *Tholouse* the Title of Good men, and that they were a peaceable people, *Baron. Tom. 12. An. 1176. p. 835.* However, he
 elſew here

amongst the ancient Waldenses.

345

elsewhere (saith *Perrin*) imputeth unto them sundry Crimes, and that very fallly.

Bernard de Girard, Lord of *Haillon*, saith Lord of in his *Hist. of France*, *Lib. 10*, The Walden- *Haillou*. ses have been charged with wicked things they are not guilty of; because, saith he, they stirred the Popes and great men of the World to hate them for the Liberty of their Speech, which they used in condemning the Vices and dissolute behaviour of Princes and Ecclesiastical persons.

Viret, lib. 4. c. 13. p. 249. speaks of the *Viret*. Waldenses, as followeth;

The Papists, saith he, have imposed great Crimes; and that very wrongfully, upon those Ancient, Faithful People, commonly called Waldenses, or the poor People of Lyons, whose Doctrine makes appear, That the Pope is Antichrist, and that his Doctrine is nothing else but Humane Traditions, contrary to the Doctrine of Christ Jesus; For which cause also, they have dealt against them, as the Ancient Paynims did against the Christians; accusing them that they killed their own Children in their Assemblies.

Many more Evidences might be brought from their Enemies, who have been enforced by the force of Truth it self, to give most honourable Reports of them: But let this suffice.

The next thing we shall acquaint you with, is the great Progress and Success of their Doctrine,

Bul.

Bullinger Bullinger tells us, *That not only throughout France, but Italy, Germany, Poland, Bohemia, and other Countries and Kingdoms of the World, the Waldenses have made profession of the Gospel of Christ Jesus. Bulling. in the Preface to his Sermons.*

Reiner. Rainarius saith, *That another thing that makes this Sect more considerable than all others, is, because it is more general; For there is not any Countrey almost whereinto this Sect hath not crept.*

M. Par. Math. Paris saith, in his History of the Life of Henry the Third in the year 1223. *That the Waldenses had goodly Churches in Bulgaria, Croatia, Dalmatia and Hungaria.*

Morel. George Morel in his Memorials, p. 54. asserts, *That notwithstanding all the bloody Persecutions that attended the Waldenses, That in the Year 1160, there was in those days above eight hundred thousand Persons, that made Profession of the Faith of the Waldenses.*

Sea of History. The Sea of Histories tells us, *That in the Year 1315, there was in the County of Passau, and about Bohemia, to the number of fourscore thousand Persons, that made Profession of the Faith of the Waldenses*

Popleneir Le Sieur de Popelinier hath set down in his History, *That the Religion of the Waldenses hath spread it self almost in all Parts of Europe; even amongst the Polonians, &c. And that after*
the

the Year 1100 they have always sowed their Doctrine, little differing from that of the Modern Protestants; and wauvre all the Powers and Potentates that have opposed themselves against them, they have defended it to this day.

Rainerius saith, That in his time there were *Rainerius* Churches of them in Constantinople, Philadelphia, Sclavonia, Bulgaria and Digonicia, and in Albania, Lombardy, Milain, and in Romagna, Venice, Florence, &c.

Vignier saith, That after the Persecution of Vignier. Picardy, they were dispersed abroad in Livonia and Sarmatia.

Trithemius recounts, That they confessed in Trithem. those times, that the number of the Waldenses was so great, that they could go from Cologne to Milan, and lodge themselves with Hosts of their own Profession, and that they had Signs upon their Houses and Gates, whereby they might know them.

In the Year 1200, They were in such a manner multiplied, that they posselt at home the Cities of Tholouse, Apamies, Montauban, Villimar, St. Antoin, Pusch Laurence, Castres, Lambes, Carcasonen, Beziers, Narbonne, Beaucarre, Avignon, Tarascon, the Count Venicin; in Dauphine, Crest, Arnaud, and Monteil Amar. And had many great Lords who took part with them; as Earl Raimand of Tholouse, and the Earl of Foix, the Vicount Beziers, Gaston Lord of Berne, Earl of Carmaine, and

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and East of *Brigon*; the Kings also of *Aragon* and *England* too, did many times defend their Cause, by reason of their Alliance with *Earl Raimond*. *Hologary* in the History of *France*.

The means
used to
propagate
the Gospel.

The Means by which Truth came to be so propagated by them, were principally these; *First*, By the diligent care they had to instruct their Youth in the knowledge of the *Scriptures*, and to train them up in the Nurture, Fear, and Admonition of the Lord, as the Nurseries, Seminaries, and Seed-plots of Grace and Truth.

Secondly, The industrious Care and Pains they took, not only to beget Ministerial Abilities, but the due improvement made thereof, by those engaged therein, in all parts and places whither they were sent.

And *Thirdly*, By the violent Persecutions of them, whereby they came to be dispersed into most parts of the World, that old way, that Knowledge and Truth was propagated in in the *Primitive Times*.

I. By dili-
gently in-
structing
the Youth.

P. Perin.

The *First* means blest for the increase of Knowledge, was the Care and Pains they took in the *Catechizing* of their Youth, instructing them in the Knowledge of the *Scriptures*. *Perin* in his *Second Book*, p. 16. And in this it was, saith he, that they have been blest of God above all Christian People throughout Europe, in so much that their Infants were hardly retained from their Mothers Breasts, but their Parents took a singular Care and diligence to instruct them in the Christian Faith and Doctrine, until they were

were able to confound the Ancients and the Learned. And of which you have a very pregnant Instance out of *Vessember*, in his Oration touching the Waldenses; who tells us, The Bishop of Cavaillon, in the time of the great Persecution against the Waldenses, of Merindal in Provence, first sent a Monk among them, to convert them; who returned so convinced himself, that he confessed, he had not so much profited in his whole life in the Scriptures as he had done in those few days of Conference with them. The Bishop not being satisfied with this Trial, sent a Company of young Doctors that came lately from Sorbon, to confound them by the subtilty of their Questions; but one there was among the rest, that said at his return, with a loud voice, That he had learned more touching the Doctrine necessary to Salvation, in attending to the Answers of the little Children of the Waldenses in their Catechizings, than in all the Disputations of Divinity which he had ever heard in Paris. Then the Bishop sent for the Children themselves, and caused them in the face of a great Assembly, to be interrogated, and so question one with another, and which was done with that Grace and Gravity, and Understanding, that it was marvellous to bear; to the confounding the Doctors and Learned men then present. The Story whereof you may read at large in *Fox Martyrol. Lib. 2. p. 194.*

And thus it was that every Family was as it were a Colledge, to instruct into the true Learning, that maketh wise to Salvation, and furnisheth to every good Word and Work, and which was the Seed-plot to their Ministry.

Rai-

Rainer.

Rainerius tells us, That they had the Old and New-Testament in the Vulgar Tongue, and that they teach and learn it so well, That he had seen and heard, he said, a Countrey-Clown recount all Job word for word; and divers others, that could perfectly deliver all the New-Testament; and that Men and Women, little and great, day and night cease not to learn and to teach.

2. By improving their Ministry.

Secondly, As to the way of their Ministry, That special means appointed by God to beget Faith, and encrease Knowledge, you have it briefly set forth by P. Perin, as he had extracted it out of their ancient Manuscripts, viz. All those who are to be received as Pastors amongst us, while they remain with their Brethren, are to intreat our People to receive them into the Ministry: as likewise that they would please to pray to God for them, that they may be made worthy of so great a Charge; and this they are to do, to give a Proof or Evidence of their Humility. We also appoint them their Lectures, and set them their Tasks, that they may get by heart, not only all the N. Test. but a great part of the Old, viz. The Writings of Solomon, David, and the Prophets; And afterwards, having a good Testimonial, and being well approved of, they are received with Imposition (or laying on of Hands) and Preaching. He that is received the last, ought to do nothing without the permission of him that was received before him; and in like sort, the former ought to do nothing without the consent of his Associate. Our daily Food, and that Raiment wherewith we are covered, we have ministered

fred and given to us freely, sufficient for us, by the good people whom we teach and instruct.

Their Ministers were called Barbes, or Un-
kles, as Fox, p. 186. Or as some suppose, because
Bearded men, Elders, or Fathers. Of these, *Vign.*
some were married, to manifest thereby their ap-
probation of the State of Matrimony; others kept
themselves single, for Conveniencies sake, foras-
much as they were oft-times obliged to remove
and shift their Habitations and Abodes; and on
occasion required, to undertake long and tedious
Voyages, for the propagating the Gospel in remote
and far Countries; with whom they had a par-
ticular and constant Correspondence; namely, in-
to Bohemia, Germany, Calabria, and Lum-
bardy, whither the abovesaid Barbes went by
turns as Itineraries, to visit their Brethren there,
and to preach the Gospel of Christ amongst them;
having not only Houses of their own to entertain
their Barbes, but Schools also in divers Coun-
tries. *Vign. Mem. p. 15.*

Those Barbes who remained at home in the
Valleys (besides their officiating and labouring in *Morland*
the Work of the Ministry) took upon them the
disciplining and instructing of the Youth; especi-
ally those that were appointed for the Ministry, in
Grammar, Logick, Moral Philosophy and Di-
vinity. Moreover the greatest part of them
gave themselves to the study of Physick and Chi-
rurgery, and herein they excelled (as their Hi-
stories tell us) to admiration, thereby rendering
themselves most able and skilful Physicians, both
of Soul and Body. Others of them dealt in di-
vers Mechanick Arts, in imitating of Paul,
who was a Tent-maker; and Christ himself, who
was

was a Carpenter. Once in the year they use to have a General Meeting in the Month of September, to treat of their Affairs. Taken out of an Ancient Italian Manuscript, as you have it, Morland's Hist. l. i. c. 8, p. 183.

Bucer.

Bucer, p. 159. saith, Besides Ministers of the Word and Sacraments, they have a certain Colledge of men excellling in Prudence and Gravity of Spirit, whose Office it is to admonish and correct Offending Brethren, to compose such as disagreed, and judge in their Causes.

Morland

And again, in Morland's Hist. p. 179. Their Ministry were through God's Grace endued with excellent Spirits, and were for the most part, a Generation of humble, holy, and harmless men, of meek, peaceable, and quiet Tempers; exceeding painful in their Calling, and carefully watching over their Flock committed to their Charge; labouring faithfully in the Lord's Vineyard, and employing their whole Time and Talents for turning Souls unto Righteousness, which they did with much Labour, Watchings, and Fasting; by suffering many Buffings, Stripes, and Imprisonments; yea, and many times by Death itself, sealing the Truths they Preached to others, with their own Blood. In sum, they were men mortified to all the Pomp, Glories, and Riches, to all the Pleasures, Honours, and Preferments that this World could afford them; having their Conversations as Strangers, Pilgrims, and Sojourners here below, conforming themselves, as near as they could, to the Scripture-Pattern and Example of the Apostles, and proportionable thereto

thereto, were their Labours blest, and succeeded to admiration in all places where they came.

Perin, Hist. p. 16. *Their Pastors*, saith he, did not only content themselves to exhort them on the Sabbath-days, but went all the Week to instruct them in their Villages, Preaching also in the Fields to the Keepers of the Flocks.

The other way whereby the Gospel was thus promoted and spread, was by the great Sufferings and Persecutions that attended them, especially from the Twelfth Century downwards: For till then, as observed by Fox, Usher, and others; there was more Calmness and Serenity, Satan being as it were bound, as they conceived; and the reason thereof a Learned Pen observes to be, That *Antichrist* till about this time was not arrived to his *ἀκμὴ*, or perfect stature; having now attained as well a Temporal as Spiritual Sovereignty; his Temporal Advantages accrued most to him by the Donation of Pepin and Charles the Great, &c. And his Spiritual, not only by the Establishment of the several Orders of the Regular Monks and Friars, viz. The *Benedictines*, *Franciscans* and *Dominicans*, which much advanced and strengthened the Popish Usurpations; but the Ratification of the Canon-Law about this time collected by Gratian, as also the Sophistical School-Divinity now begun by Lombard, Aquinas, and Albertus Magnus, that gave no small addition thereto. Now it was they durst cope with Kings and Emperors for Sovereignty and assert their bloody Idolatrous Masses, Images,

Broaden God, with all Force, Cruelty and Violence imaginable.

Against whose Pride, Pomp, Idolatry, and *Antichristian* Usurpation, doth the Lord raise up these his Witnesses, even these poor, mean, contemptible People, who by asserting and maintaining Christ's Ministry and Ordinances, according to the Simplicity and Plainness of the *Scriptures*, faithfully do oppose, impugn, and confront all the Popish Traditions, Usurpations, and Inventions, in all their *Grandeur*. And so it may be said, That against the *Beast* and his Armies doth the *Lamb* and his Army oppose themselves.

The *Waldenses* now standing up, with a loud voice do call upon all to come out of *Babylon*, to have no Fellowship or Communion with her; detecting her to be that *Abomination* that was to sit in the *Temple* of God, and that should corrupt the Earth with her Filthiness: And about this time it was that that most excellent Piece touching *Antichrist* was brought forth by them, which deserves to be written in Letters of Gold, supposed to be written by *Peter Bruis*, the Famous *French* Martyr, and which hath been preserved in all Ages since, by the *Waldenses* in the *Alpes*; whence *Perin* tells us he received it, and which he hath

An extract of their Treatise of Antichr. Printed at large, Part 3. l. 3. c. 1. In which Treatise we have *Antichrist* described to be the *Mystery of Iniquity*, or a *Lie under the Cloak of Truth*.

2. It is said, That this *Antichrist* is not one single

single Person, but a Confederacy of Iniquity, in opposition to Christ, &c.

3. *This Contrariety of Antichrist to Christ, consists, (1.) In his worldly Wisdom. (2.) His Pharisaical Religion. (3.) Managing Spiritual Power by Secular Tyranny, Riches, Dignity, &c. (4.) By filling up the Churches of Christ with carnal Wordlings.*

4. *That the Perfection of Antichrist consists in a full Usurpation of the Authority of Christ, according to 2 Thes. 2. 4.*

5. *That the Work of Antichrist is to change Truth into Error, and Error into Truth. (2.) To rob Christ of his Merits, &c. (3.) Placing Sanctification of the Spirit in Externals, and Grace and Salvation in the Work done. (4.) Neglecting Discipline. (5.) By maintaining Unity by Tyranny.*

6. *The Subterfuges of Antichrist are laid open, and its Causes.*

7. *The moving Causes and Scriptures loudly calling to come out from, and not to touch her, &c.*

By such like Exasperations did the Popes, whose Interest and Grandeur was thus struck at, come forth now with all the Subtilty, Malice and Revenge, that Hell, and their Devilish Natures could invent, and that by several Methods and Stratagems to crush and suppress Truth; which the more they endeavoured, the more it throve and got ground, and encreas'd in the Nations; the Blood of the *Martyrs* proving the Seed of the Church.

The several ways
of their
Persecuti-
ons.

Whole cunning, murderous Designs were much after this sort ; *First*, The better to discover their Persons and Principles, they sent forth *Missionaries* in all points to imitate them, in a plain, humble way to go up and down afoot amongst them, to dispute with them, to preach to them, to gain upon them ; of this sort was *Francis*, *Dominick* and *Benedict* ; for whose excellent Service then, they have since *Sainted*, and set up *Orders* in their Names, in imitation of the Poor People of *Lions* ; or as they would be thought, in an *Apollolick* guise ; but when that would not do, when they could neither flatter, dispute, nor preach them out of the Truth ; then they

Secondly, Came forth with *Synodical Censures*, *Condemnations*, *Anathema's* and *Curses*, *Popes Bulls*, and *Decretals*, with *Emperors Statutes*, *Decrees*, and *Injunctions*. But they nothing prevailing,

In the next place, *Thirdly*, They sent out their *Inquisitors*, impowered and Commissioned to Examine, Censure and Condemn, and to deliver up to the *Secular Powers* to all manner of Tortures and cruel Deaths, which they exercised with great Severity ; but all in vain.

Fourthly, They be ook themselves to *Surprizes* and *Massacres*, and to stir up *Kings* and *Princes*, to raise Armies, to suppress and root up this Generation, and by Fire and Sword to lay waste their Cities and Countries ; which they did with great Devastation, especially in *Provence*, *Daulphine*, *Languedoc* : But the effect was, as they drove them out of one Country and Place, they went into others ; and
wherever

wherever they came, they still met with the same measure from that *Spirit*: But God carried them through wonderfully, so that they could rejoyce and glory in their Tribulations, that they were accounted worthy to suffer for *Christ's* sake; and whose Titles of Honour, as they say in the Preface of their *Bible*, were injured, reproached, Fugitives, forsaken, despised, abandoned, excommunicated, *anathematized*, confiscated, imprisoned, tortured, banished, publicly disgraced, wearing *Miters* in derision, spit upon, shewn upon Scaffolds, their Ears cut off, their Flesh pluckt off with Pincers, drawn with Horses, dragg'd up and down, broyl'd, roasted, stoned to death, burnt, drowned, beheaded, dismembred, and other like glorious and honourable Titles, they say, of the Kingdom of Heaven.

But the more they designed to suppress Truth by these means, the more it thrives; These worthy Confessors being found Overcomers by the Blood of the Lamb, and word of their Testimony, not loving their Lives unto Death; as it was experienced in the several Countries, in the several Ages hereafter mentioned, as at large is given you in *P. Perin's Hist. viz.*

The Sufferings of the *Waldensian* Churches in *Dauphine*, in the 12, 13, 14, and 15 *Cent. c. 3.*

Their Sufferings in *Piedmont* in the 14, 15, 16 *Cent. c. 4.*

Their Sufferings in the Marquisate *de Saluces*, 16, 17 *Cent. c. 5.*

Their Sufferings in the *New Lands*, 16 *Cent. c. 6.*

Their

The History of Christianity

Their Sufferings in *Calabria*, 14, and 16 Cent.

c. 7.

Their Sufferings in *Provence*, 12, 13, 14, 15, 16 Cent. c. 8.

Their Sufferings in *Bohemia*, 15 Cent. c. 9.

Their Sufferings in *Austria*, 14 and 15 Cent.

c. 10.

Their Sufferings in *Germany*, 13, 14, 15 Cent.

c. 11.

Their Sufferings in *England*, 12, 13 Cent.

c. 12.

Their Sufferings in *Flanders*, 13 Cent. c. 13.

Their Sufferings in *Poland*, 12, 14 Cent. c. 14.

Their Sufferings in *Paris*, 13, 14 Cent. c. 15.

Their Sufferings in *Italy*, 13, 14, 15 Cent.

c. 16.

Their Sufferings in *Dalmatia*, *Croatia*, *Sclavonia*, *Constantinople*, *Greece*, *Philadelphia*, *Digonicia*, *Livonia*, *Sarmatia*, *Bulgaria*, in the 13 Cent. c. 17.

Their Sufferings in *Spain*, 13 Cent. c. 18.

Their Sufferings by the cruel Wars managed against them by Pope *Innocent the Third*, for 18 years together, in conjunction with many Kings and Princes, in Cent. 13. together with other Wars carried on by other Popes and Kings of *France* and *Spain*, in Cent. 13, 14, with the wonderful detriment that accrued also to the Enemy, who lost sometimes an hundred thousand men at a Siege, you have largely set forth in *Perin's Hist.* of the *Albigenses*, in two Books. Those dreadful Sufferings, by Burning, Drowning, Heading, in *Flanders*, *Germany*, *Holland*, *Switzerland*, in Cent. 15, 16, as particularly you have them, p. 258, to 275.

Their

Their Sufferings at *Merindal* and *Cabriers*, by *Fox*, p. 201. *Vol. 2.* Their late Sufferings in our time by the Duke of *Savoy*, in the Valleys of *Piedmont*, 1655, is largely set forth by Sir *Samuel Morland*, who was the Agent sent with the *English* Contribution.

Having thus finished the *Historical* Account of these *Eminent Worthies*, I cannot but again remember you, That this was the *People* that bore so great a witness for *Believers*, and so firmly opposed *Infants-Baptism*; as by so many Arguments in the *Seventh* Chapter is made good to you.

AN

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AN
ANSWER

To Mr. *Baxter's*

PREFACE.

READER,

IT pleased Mr. *Baxter*, not long after the Publication of the first Impression of this Book, so much to take notice of it, as to tell the World of some Exceptions he had against it, in a Preface to a late Treatise called *Full and Easy Satisfaction which is the True and Safe Religion*. But what Cause he had for the same, I take my self concerned to examine, and to give you the following Account of.

Which Preface is self being but short, you have here in his own Words; viz.

Mr.

Mr. Baxter's PREFACE.

Reader,

I Hope the Printer's Errata are not many, and I am discouraged from gathering them, because I see men had rather err themselves, and calumniate the Author, than take notice of them; so hath Mr. Danvers done by me in a Book against Infants-Baptism, where as an Introduction to abundance of Mistakes in History, he abuseth his Reader by several Scraps of a Book of mine, so curtail'd as to be insufficient to signifie the sence: and among them, feigneth me to write, Christian Directory, p. 3. p. 885. l. 13. [To institute Sacraments] as that which man may do, instead of [Not to institute Sacraments] and so maketh his credulous Flock to believe, that I assert that very thing which I write against; though the place was mark'd with a Star in the Errata, and the Reader desired specially to correct it; but such dealing is now grown so common with such men, that we must bear it as the effect of their Disease.

Wherein

Wherein you see he is pleased to reprove and reflect upon three things; *viz.*

1. The *many Mistakes in History.*
2. The abusive Collection of those Passages out of his Book in the Epistle.
3. The Calumny (by overlooking his *Errata*, and) in feigning him to assert the thing he writes against.

To which I make a particular and distinct Reply to each of them, *viz.*

1. As to the first; That there are such an abundance of Mistakes in History, as hinted. *1. Of the Mistakes in Hist.*

I say in the first *place*, That if it should be taken for granted, that the *Historical* part was nothing else but *Mistakes*; yet in as much as the *Scripture-Argument* comprehending the *Body* and Substance of the Book, stands *firm*, and is without exception, we are safe enough; for that of Humane History is at best but *Argumentum ad hominem*, and offered only for *Illustration*, not *Probation*, as I have said, *p. 56.* It being Scripture-Authority only that is of *Divine Force*, and as coming *from God*, can only oblige the *Conscience*; and therefore of 14 Chapters in the Book, you find but three of them *Historical*: So that inasmuch as Mr. Baxter's Exceptions only lie against some *Mistakes* in History, that upon which so little stress is *laid*, and is altogether *silent* in the main *Argument* so much *leaned* on (and upon which, so much was expected from him) we may hope his silence therein, gives consent to the Truth thereof.

But

No Mistake discovered. But 2. As to those abundance of *Mistakes* he hints at, I can say nothing to, except he had mentioned *some*; which I think had been but *fair*: Though as I have already owned, 'tis very *probable*, that through so great a *Search* and *Tract* of *Story*, some *Mistakes* and *Misapplications* may be; though for my *own part*, I can truly say, that I am not *conscious* of any one wilful *Mistake* in the whole; and that I have been very *solicitous* amongst all my friends and *acquaintance* to procure me what *Objections* they could gain from any; but as yet have never since the *Book* came forth, met with any thing like an *Objection*, which I had not before *obviated*; No, not from Mr. *Baxter* himself, though I have made particular *Applications* to him for the same.

What the Historical part, and how proved. And 3. That I am not so *erroneous* in the *Historical* part, as may be supposed, you will the better judge, when you understand what is principally *affirmed* and made good from *History*; and which you'll find are chiefly three things, *viz.*

Believers Baptism own'd by the Ancients. First, That professing *Believers* have by the *Ancients* been *owned* to be the only and proper *Subjects* of *Baptism*; for which you have such a multitude of *Instances* and *Authorities*. And which Mr. *Baxter* himself doth so fully confirm from *Antiquity*; who in his *Saints Rest*, Part 1. c. 8. saith, That *Tertullian*, *Origen* and *Cyprian*, who lived in the Second and Third Centuries, do all of them affirm, that in the *Primitive* times, none were baptized without an expresse *Covenant*, wherein they

✠

they renounced the World, Flesh and Devil, and engaged themselves to Christ, and promised to obey him. And again, in *Chap. 8. §. 8.* Having asserted Believers-Baptism from that most eminent and authentick Testimony of *Justin Martyr*, in his *Apol. 2.* concludes that this was no new way.

So that I suppose in this part of History, he will have no reason to quarrel me.

Secondly, That *Infants-Baptism* was not in *Inf. Bapt.* use for two or three hundred years after Christ, *not in use* nor enjoined as necessary till the Fifth Century, *for many* by *P. Innocent* the First, in the Councils of *Milevitan* and *Carthage*; and as afterwards confirmed and imposed by the *Decrees and Canons* of many *Popes* and *Councils*, *Statutes* and *Edicts* of many *States* and *Emperors*.

And to make good the same, you have not only the Testimony of divers Eminent and Learned men, but the Canons and Decrees themselves for many Ages. And that I am not mistaken in this Head neither, *viz.* That *Infants Baptism* was not enjoined as necessary for so many Ages after Christ, *Mr. Baxter* doth also confirm from substantial Evidence from the Ancients. Telling us in his *Defence of the Principles of Love*, p. 7. That he knows that in the days of *Tertullian*, *Nazianzen* and *Austin*, men had liberty to be baptized, or to bring their Children when and at what Age they pleased; and that none were forced against their Consciences therein: And that he knew not that our Rule or Religion is changed, or that we are grown any wiser or better than they.

And

And in his *Christian Directory*, p. 827. tells us further, That the ancient Christians had liberty either to baptize their Children, or to let them stay till Age, as they thought best; and that *Austin* and many Children of Christian Parents were baptized at Age; than which, what can be more pregnant evidence that Infants-Baptism was neither judged necessary by Divine or Humane Authority, because so indifferent, and so left *adlibitum*.

Inf. Bapt. Thirdly, That divers eminent men, *Churches* and *People*, have since its first appearing all along in the world, been drawn forth not only by witness Word and Writing, to witness against it, but against. by Confiscation, Death and Bonds, have seal'd to the same in so many Ages.

And all which you have confirmed by so good Authority, and so great a Cloud of *Witnesses*, that if any *Critick* may carp and take advantage at some *Instances*, we have so great a store of them, that we can allow at least *ten* in the *hundred* for *Mistakes*, and yet make good each Head by such undeniable *Evidence*, that cannot be gainsaid upon any Historical Account. And surely it may well be supposed that he that hath twenty or thirty *Witnesses* to prove the *Truth* and *Justice* of his Cause, need not despair a good *Issue* upon the *Trial*, though five or six fail him, or prove insignificant, when all the rest hold good and stand by him.

It is very true, Mr. *Baxter* in this third Head, doth positively dissent from me, having with
so

so much positiveness affirmed, that no Authentick Witness was born against Infants-Baptism for many hundred years after Christ; no not before *Luther's* time; as he hath told us in his *Plain Scripture-Proof*, p. 157, 261, 266, in these words; That for his part, he cannot find in his small reading, that any one Divine, or Party of men did certainly oppose or deny Infants-Baptism for many hundred years after Christ. And again, That the World may now see what a Cause you put such a face upon, when you cannot bring the least proof, so much as of one man (much less Societies, and least of all, Godly Societies) that did once oppose or deny Infants-Baptism, from the Apostles days till about *Luther's* time. And further, I am fully satisfied, that you cannot shew me any Society, (I think not one man) that ever opened their mouth against the Baptism of Infants till about 200 years ago or thereabouts; which confirms me much that it is from the Apostles time, or else some one would have been found as an opposer of it.

Mr. Baxter's great mistake in Hist.

So that upon casting up the Account betwixt Mr. Baxter and me, the principal difference in the *Historical Account* (I had almost said in the Sum of the Controversie contended for in the whole *Book*, and almost every Chapter therein) doth seem to lie mainly in this Head of *History*; though I think I may appeal to Mr. Baxter himself, and to every impartial Reader, whether the Witness he hath given in from Antiquity mentioned in the two former Heads, is not expresse Evidence against himself herein: Proving with so much clearness,

ness, that there was witness against Infants-Baptism before Luther. For doth not he tell us, That *Tertul* Orig. *Cypr*. in the 2d. and 3d. Century, do all of them affirm, that in the Primitive times none were baptized without an express Covenanting, wherein they renounced the ~~World~~, *Flesh* and *Devil*, and engaged themselves to *Christ*, and promised to obey him. And what can be fuller Evidence? For if none but such were baptized in those days, then surely no Children, who were so utterly incapable to renounce, engage, covenant and promise.

And again, That the Ancient Christians had liberty to baptize Children, or to let them stay till Age, as they thought best: And that *Austin* and many Children of Christian Parents, were baptized at Age, &c. If so, what fuller Evidence can be produced against the Divine Right of Infants-Baptism; for if it might be done, or not done *ad libitum*, where was the Rule, where the Apostolical Tradition? Which if true, must not be plaid fast and loose with; persons might not be so arbitrary and indifferent in the matter of Circumcising or not Circumcising their Children; and if *Moses's* Law ought not to be trified with, neither much less must *Christ's*: Therefore none of his, wherein such Freedoms were admitted.

Besides, Mr. *Baxter* knows in his *Scripture-Proof*, &c. That he is not very well pleased with *Tertullian* for that large and express witness he bears against Infants-Baptism. So that notwithstanding our seeming difference in matter of *Fact*, yet are we come nearer together.

together. And if this will not fully reconcile us, I hope the ample Testimony produced will; viz. Not only from so many Eminent Learned men in so many Ages, that have so particularly and expressly opposed it, but so many Churches also; as the *Donatists, Novatians, Ancient Britains, Famous Waldenses*, in so many Ages; *Lollards, Wickliffians, Bohemians, Germans, Polishians, Hungarians, Transylvanians* and *Belgick Churches*; whose Testimonies and Witnesses by Word and Deed you have had exemplified at large from Authentick Story.

The Second Exception is against that Collection of those Passages out of his *Christian* ^{2. Of the} *Directory*, mentioned in my *Epistle*; which ^{abusive} *Collection* he is pleased to call an *abusing* the Reader by several *Scraps* so curtail'd as to be insufficient to signify the Sence.

Whereby he would be thought to be of another *mind*, and more *Orthodox* than those Passages seem to represent him; the Sence being (as supposed) *maimed and injured*, by not repeating other Sentences that would explain them to be otherwise.

To which I say as in the former, that he ^{Not made} would have done well to have given any one ^{manifest} Instance of such Abuse, amongst all that are mentioned; and which, I doubt not, if any such advantage had been given, he would readily enough have mentioned and improved, that hath been so express in that oversight of the *Errata*, which with so much severity he hath aggravated and pursued (in the next place to be accounted for.)

2. *Why
Genuine.*

But *Secondly*, That there is no injury done, and that the Collection is *genuine* and *candid*, and but a bare *Repetition* of his own words, or true sence that every one gives of them that reads them, the Book it self compared with the Collection, will easily *determine*; to which I appeal for my *Vindication*.

3. *How Mr
Baxter ob-
liged to
clear him-
self if he
can.*

And *Thirdly*, If there be any other words that may carry a better sence (respecting those things) than hath been *mentioned*, or than the words will fairly be *understood* to mean, otherwise than so generally taken; I presume Mr. Baxter cannot do himself and his *offended Brethren* more *right* than to *clear* himself in these *Particulars*, which are indeed so *hainous*, not only to every one of his *Non-conforming Brethren*, but to most *Protestants* that hear them; and I dare be bold to say, hath given more general *offence*, and lost Mr. Baxter more amongst his *Friends* than any thing he did in all his *Life*.

Therefore if he hath written so *darkly* or *obscurely*, that may give his weak *Brethren* occasion of *Scandal*, *Stumbling* or *Offence*, why hath he not before this *endeavoured* to *re-
ctifie* the same?

But if he indeed *means* as his words seem to *import*, that he doth *design* to *reconcile* us to so many *Popish Principles* and *Practices*, why doth he seem to deny the same? Why is there this seeming halting betwixt two? If God be God, follow him, and let *Baal* plead for himself; but if *Baal* be God, if *Antichrist* (that calls himself so) be God, follow him.

There-

Therefore to put the matter more out of *Mr. Baxter.*
doubt that Mr. Baxter hath no such *injury* done *Book and*
 him as *suggested*, I shall give a more full and *Collection*
 large account of some of the most *remarkable*
 Instances, comparing them with the *Collection*,
 and leave you to judge of the rest, from the
 Book it self, being too great a Task to *trans-*
 scribe every Particular.

The first we mentioned, was what he has
 spoke so much in favour of the Popish Baptism, *1. About*
p. 826. Whereof you may take this fuller ac- *Popish*
 count; where you'll find in *Query 49.* he agi- *Baptism.*
 tates this Question, *viz. May one offer his Child*
to be baptized with the Sign of the Cross, or the
use of Chrysm, the white Garment, Milk, Ho-
ney, or Exorcism, as amongst the Lutherans,
who taketh these to be unlawful?

Which he answereth in the Affirmative, and
 amongst other Arguments, saith, *That he*
must not offer his Child to be so baptized, when he
may have it done in a better manner on lawful
terms; but when he cannot lawfully have better,
he may and must offer his Child to them that will
so baptize him, rather than to worse, or not at
all, because Baptism is God's Ordinance, and his
Priviledge; and the Sin is the Minister's, and
not his. Another man's sinful Mode will not
justify the neglect of our Duty; else we might
not join in Prayer or Sacrament, in which the
Minister modally sinneth, that is, with none.

That the Milk and Honey, White Garment,
 and Chrysm, are so ancient (called by Epipha-
 nus and others, the Traditions and Customs of
 the Universal Church) that the Original of them
 is not known; and he that would not be so bap-
 tized,

sized, must not have been baptized at all.

But withal he saith, he would have some witness born against what he judgeth sinful, provided it may be done without peril of Law, Scandal, or great Inconveniency.

And again, in like manner, upon the Question, p. 779. *Whether those that are in the Church of Rome are bound to separate from it, &c?* he saith, *It is the Duty of those that have Children to be Baptized or Catechized, to make use of more lawful or sound Ministers, when they may be had, rather than of a Papist Priest; but in case they cannot remove, nor enjoy better, I think it is lawful.*

1. To let such baptize their Children rather than have them unbaptized.

2. To let their Children be taught by them to read, instructed in Arts, Principles of Religion, to hear them preach, read good Books, joyn with them in Prayer, &c. if good Prayers and Books.

The Collection.

Therefore, let it be judged whether I have done Mr. Baxter any wrong in my Abridgment; in saying, "That he judgeth it lawful to offer ones Child to be baptized in a Popish Countrey, in their way of Baptizing, viz. with Exorcism, Chrysm, Milk, Honey, white Garments, rather than not have it baptized; the Ceremonies of Milk, Honey, & white Garments and Chrysm, being, as he tells us, so ancient, that their Original is not known; call'd by Epiphanius, and others, the Tradition and Custom of the Universal Church, p. 826.

Only this I would be informed of our Learned Catechist,

1. By

1. By what Law of Christ he judgeth it lawful to use those blasphemous, though ancient, *Popish Rites of Chrysm, Exorcism, &c.* 2. Whether if it be lawful to go to the *Popes Baptism*, in case we cannot have a better elsewhere, rather than go without, that it is not also as lawful to go to *Mass* and their *Eucharist* also (that I dare avouch is not less polluted than the former) *If their Baptism, why not their Eucharist lawful also.* rather than go without the *Sacrament* ? for I presume by the same *Rule* and *Reason* we do the one, we may also do the other.

It may be it will be said there is some stress laid upon that Word, *as aiming the Lutherans*, implying, 1. That they use *Chrysm*, and *Exorcism*. And 2. That being amongst such Protestants, we may the better suffer them to use them upon our Children.

To which I say that in the search, and upon the best enquiry that I have made, I cannot find that the *Lutherans* own any such practice; neither their *Articles of Marpurg*, Anno 1529. as *Osiander's* 16 Cent. p. 131. Nor their *Augustine Confession*, An. 1530, p. 147. Nor their *Smalkaldick Articles*, p. 253. Where in the *Lutheran Faith and Practice* is expressly do mention any such thing. And *Osiander* himself, a great *Lutheran*, in his Descant upon the *Articles of the Council of Trent* about Confirmation; as also upon the *Interim* made by *Charles the Fifth*, utterly renounceth and disavoweth the same, as *Superstitious, Popish and Unscriptural*, p. 418, 451. And I have spoke with some that have seen the *Lutherans* Christen their Children, who say there is no such thing used by them.

But take it for granted they did do so, why should we more countenance them in those Superstitions, by so far complying with them therein, than in their Images; in their Churches, and in their corrupt Doctrine of Consubstantiation, which other Protestants so much dislike and disavow.

But in the next place, why need we make a Question of this, since he allows the Baptism administered by a Mass-Priest in all the Services and Ceremonies thereof to be good.

2. About
their Po-
pish Mini-
stry.

Another we have mentioned, is, what he hath spoken to the Popish Minist. p. 775. Where he answereth this Question;

Whether we must take the Romish Clergy for true Ministers of Christ? and whether their Baptism and Ordination be Nullities?

Which he first answereth, by distinguishing betwixt regularly true, and really true; the first he supposeth they are not commonly; but the latter, as opposing Nullity, he grants from the following Grounds.

Why true.

Because he saith we have sufficient reason to judge that many of them have all the Qualifications which are essentially necessary to the Office.

2. Because many of them have the consent of a sober Christian People.

3. Because many of them have Ordination by able and sober Bishops.

4. Because in that Ordination they are invested in all that is essential to the Pastoral Office.

So that (saith he) I see not that their Calling is a Nullity through defect of any thing
of

of absolute necessity to its being and validity, though it be many ways irregular and sinful.

Then 2. Answereth to the latter part of the Question, viz. *Whether any contradicting Additions do make null that which else would be no Nullity?* viz.

Whether (as doubted) that a Mass-Priest be ^{Notwith-}
a true Minister, w^h having another work to do, ei- ^{standing}
ther to make his Maker, and to give Christ's real ^{Mass-Pr.}
Flesh with his hands to the People, and to
preach the unsound Doctrine of the Church?

To which he answereth, *That the Case is bad and sad: But inasmuch as many Errors and Heresies may consist with Christianity, when they overthrow it but by an undiscerned consequence, must be here also considered;*

Therefore concludes, *That though they are their great Errors and sins; yet that for ought be seer, they do not nullifie their Office to the Church; as a Mass-Priest he is no Minister of Christ, but as a Christian Pastor, ordained to preach the Gospel, baptize, administer the Lord's Supper, pray, praise God, guide the Church, he may be. (As an Anabaptist is not as a Rebaptizer; nor a Separatist as a Separator; nor an Antinomian, or any Erroneous person as a Preacher of that Error.*

And the same extendeth also to their erroneous Doctrines, &c. which they preach, which are but by consequence against the Essentials of Religion.

But secondly, *It is a great doubt, he saith, whether any power of the Ministry can be convey-*

ed by Antichrist; or from him; and whether God will own any of Antichrist's Administrations: Therefore seeing they profess themselves to have no Office but what they receive from the Pope, and their disowning his Usurpation, the same man cannot be the Minister of Antichrist, as the same man cannot be an Officer in the King's Army and his Enemies?

To which, he saith, we have the same Solution with the former; For,

Notwithstanding made by Antichrist

If this Antichrist were the open profess'd Enemy to Christ, then all this were true; because their corrupt Additions would not by dark Consequences, but so directly contain the denial of Christianity, or the true Ministry, that it were not possible to hold both.

But Antichrist (as he saith, our Divines commonly note) is to sit in the Temple of God, and the Pope's Treason is under pretence of the greatest Service and Friendship to Christ; making himself his Vicar-General without his Commission, so that they that receive power from him, do think him to be Christ's Vicar indeed, and so renounce not Christ, but profess their first and chief Relation to be to him, and dependance on him, and that they would have nothing to do with the Pope, if they knew him to be against Christ, &c.

So, that the same man (as he concludes) may receive an Office from Christ, who yet ignorantly submits to the Pope, and receives corrupt Additions from him:

And therefore concludes, that as the Ministry of the Popish Clergy is no Nullity, so neither

ther are their *Baptism* nor *Ordination* given by them, *Nullities*.

This is the substance of what Mr. Baxter *The Colle-*
hath spoken to this Point, and what I before E- *tion.*
pitomized as the substance of it, was briefly
thus: viz. "That the *Romish* Clergy may
"be reputed true Ministers of Christ by vir-
"tue of their *Ordination*, p. 775. And that
"their Erroneous saying of Mass, or preach-
"ing their Erroneous Doctrines, doth not
"nullify their Office to the Church; no,
"though they derive from Antichrist, the
"Head thereof, who sits not in the Temple of
"God as Antichrist; but as God; and so not
"an open, but a secret Deceiver, p. 776. And
"that neither the *Ordination*, or *Baptism* that
"they confer, are to be esteemed *Nullities*.
p. 777.

A Third that was mentioned, which hath *About*
given so much offence, was that about *Crucifixes.*
Crucifixes; under the Question, *What Images,*
and what use of Images is lawful? p. 876.
Where to, as amongst other things, he is pleas-
ed to tell us, *That it is not unlawful to make an Image to*
be an Object or Medium of our Consideration,
exciting our minds to worship God; as a Death's
Head, or a Crucifix, or an Historical Image of
Christ, or some Holy man, &c. Which may be
so blithly used, as to stir up in us worshipping af-
fections.

But no Creature or Image, I think (modest-
ly and warily spoke) may be made a worshipped
Medium,

Medium, or the thing which we worship mediately, on pretence of presenting God, and that we worship him in it ultimately, &c. (which, I think, no Papist affirms.)

So that it is lawful (as he concludes) by the sight of a Crucifix, to be provok'd to worship God; but it's unlawful to offer him that worship, by offering it to the Crucifix as the Sign, Way, or Means of our sending it to God (which I know not that the Papists do generally hold) And p. 875, saith, That a Crucifix well be-fitteth the Imagination and Mind of a Believer.

And therefore let it be judged whether I have misrepresented him, in saying, "That a Crucifix or Historical Image of Christ is lawful to excite and stir up in us worship-ping Affections, and that a Crucifix well be-fitteth the Imagination and mind of a Believer."

As for the rest of the Collection about Bowing, Kneeling, Homilies, Apocrypha, Vows, Holiness of Days, Times, Places, Persons, &c, is left (to any that shall doubt their Truth) to be examined by the Book it self; and they will find, I have done him no more injury than in the forementioned Passages.

And that Mr. Baxter speaks favourably not only of so much of the Popish Discipline, but their Doctrine also; take this following Account.

In his Epistle Dedicatory to his *Full and Easy Satisfaction*, he hath these words, viz.
And

And as to Popery, I have certainly found that *Mr. Baxter* the cross Interests and Passions of Disputers have *speaks fa-* made us (though really too far distant) to seem *vourably* commonly about many Doctrinals, more distant *of Popish* than indeed we are, &c. I mean in the Points of Fore-knowledge, Predestination, Providence, Pre-determination, Concurrence, Original Sin, Free-Will, Universal Redemption, Sufficient Grace, Effectual Grace, the Nature of Faith, Justification, Sanctification, Merits, good Works, Certainty of Justification, and of Salvation, Perseverance, &c. And p. 74. Repeating these again, adding the Imputation of Righteousness, and divers others, concludes thus, viz. In all which I cannot justify them, but am sure that the difference is made commonly to seem to be that which indeed it is not, &c. And again in the Epistle; For my part, knowing this to be true, I am censured by these on one Extremity, as too favourable to the Papists (being indeed an Enemy to Injury, Calumnie, Uncharitableness and Cruelty to any in the World) but I am much more displeasing to the Roman Party, because I know that one man is naturally incapable of being the Monarch of all the World.

And yet pag. 72. Reas. 23. he saith, Their Doctrine is not only contrary to many express Texts of Holy Scripture, but also contrary to it self.

And therefore, whether I had not good reason to conclude as I did, is further submitted to Judgment, viz.

“Oh was ever the like heard from any Protestant Writer, so to palliate, if not to justify such Abominations (and that at this
“time,

"time aday too in the midst of our Fears of
 "Popery) by such endeavours, not only to
 "reconcile us to so many of the Idol-Popish
 "Names (so long spued out) as Altar, Priests,
 "Sacrifices, &c. but so many of their things
 "also; yea, and those too, wherein so much
 "of the Heart and Life of their Religion con-
 "sists, viz. Not only their Baptism; that
 "Foundation-Stone, though attended with
 "so many impious and blasphemous Circum-
 "stances, as the following Discourse makes
 "manifest; but their Ministry also; those Lo-
 "custs and Frogs that came out of the Bot-
 "tomless Pit, the Top-stone of their Build-
 "ing!

"But that which is most to be admired
 "therein, is his Plea for the Validity of their
 "Ordination by the Pope, though Antichrist
 "himself; because he doth not ordain them as
 "Antichrist, but as God; (viz. as Christ's Vi-
 "car in the Name of Jesus) as though the
 "aggravation of the thing wherein the Myste-
 "ry of the Iniquity, or Antichristianism, and
 "great Blasphemy lies, should be urged for its
 "extenuation, and to enforce its validity;
 "for by the same Arguments are not all their
 "curled Idolatrous Rites, and Ceremonies to be
 "vindicated, with all their blasphemous Bulls,
 "and bloodiest Inquisitions, and Massacres,
 "that have been imposed and perpetrated by
 "the Popes Authority; who never did them
 "as Antichrist, but in the Name of Jesus
 "Christ, and to promote his Service and Inte-
 "rest. And if this be a good Argument for the
 "Pope's, why not for the Turk's Ministers al-
 "so?

" so ? the *Musi* being not *Ordained* from *Ma-*
 " *homet*, as a *Blasphemer* ; but as the greatest
 " Prophet of God. And could not *Jeroboam*
 " have pleaded much of this kind for his
 " Calves ? as Mr. *Ainsworth's Arrow against*
 " *Idolatry*, so notably upon the Point, rea-
 " soneth ; which yet nevertheless would
 " not excuse them and their Adherents
 " for their worshipping and serving the
 " Devil therein ; nor deliver them from
 " all the wrath and vengeance that followed
 " them for the same ; but to be so great an
 " Advocate also for so much of their Do-
 " ctrine. But alas, whereto will not men
 " run, left to themselves ! who leave the Word
 " for their Rule, to embrace the Traditions
 " and Inventions of men ? Oh ! were not
 " those twenty *Queries* so much against the
 " self-evidencing Authority of the Scriptures,
 " in favour of Tradition, a hainous provoca-
 " tion, to say no more of them ? And is
 " there not ground from hence to cry out with
 " the Prophet, *Be astonished, Oh ye Heavens,*
 " *at this, and be ye horribly afraid !* And admi-
 " ringly to say, Is not this one of God's
 " Wonders, we are to marvel at ? *Isa. 29. 13.*
 " *Forasmuch as their Fear towards me is taught*
 " *by the Precepts of men, therefore, behold I will*
 " *proceed to do a marvellous Work and a Won-*
 " *der ; for the wisdom of their wise men shall*
 " *perish, and the understanding of their prudent*
 " *men shall be hid ; and surely their turning*
 " *things upside down, shall be esteemed as the*
 " *Potter's Clay.* With *1 Cor. 1. 19.* *For I will*
 " *destroy the Wisdom of the Wise, and will bring*
 " to

*“to nothing the Understanding of the Prudent :
 “Where is the Wise ? Where is the Disputer ?
 &c.*

Object.

The third thing, that he is pleased to call the *Calumnie* ; in feigning him to assert the thing he wrote against ; as though he gave men liberty to institute Sacraments, whereas his *Errata* restrains it altogether, and saith, though not to institute Sacraments of our own.

And for which fault, he is not only pleased with so much severity to chastise the Offender himself, but so sharply to lash his whole Party also (who in contempt he calls his *Credulous Flock*) as so commonly it seems guilty of such Crimes, viz. Reproach and Calomnie, that it is become their habitual distemper (though concerning whom, when bespeaking them for his New Catholick Communion, he is pleased so highly to vindicate, and to give such honourable Characters of).

Ans.

To which I say, that reading Mr. Baxter's 127. Question, about Church-Musick, viz. *Whether Church-Musick by Organs, or such like, be sinful ?* I found him answer it in the Affirmative ; asserting it to be lawful, from several Reasons ; and amongst others, *Because it is a Natural help to the Minds Alacrity ; and therefore as it is lawful to use the comfortable help of Spectacles to read the Bible ; so of Musick, to exhilarate the Soul towards God.* And that it is a Duty, not a Sin to use the Helps of Nature

ture and Lawful Art. Though to institute Sacraments, &c. of our own.

These are his very words; as you'll find them, p. 885. l. 13.

But it seems afterwards he was pleased, in the *Errata* to put the Word *Not*, and quite to alter the Sence (*Though not to institute Sacraments, &c. of our own*) which, I must confess, I was not aware of; not suspecting in the least but that he meant as he said, for some Reasons following) which if I had understood, or had seen cause to question, I should not have omitted; and therefore if I have given him just cause of offence for the Neglect, I heartily beg his pardon.

But I presume, upon second thoughts, he may see cause to judge he might have spared his great severity and sharp reflections, especially upon the whole Party, when he shall please to consider,

1. That I could not willingly *err* in a thing that would afterwards so palpably discover it self.

2. That no man is *bound* by any Law that I know of, to *read* and *study* *Errata's*, and so to doubt and question every *To*, *Not*, or *For*, he reads in every Book, *Folio*, and *others*, that he is obliged to *examine* it by the *Errata*, or else become a Transgressor.

3. That

3. That he hath less reason to be so passionately concern'd as to this Particular, when he considers what Ground is given to suppose he meant as tis said.

Witness his maintaining and pleading for the same thing (*viz.* That we may institute Sacraments of our own) in so many parts of his Book; for doth not he not only *Erastian*-like, give to the Magistrate this power to ordain such like Sacraments for us, but allow us to do it for our selves also?

*Sacram.
by the Ma-
gistrate.*

For as to the Magistrate, is he not pleased to appropriate to him a Priviledge to appoint Ecclesiastical Canons and Significant Ceremonies? *viz.* To stand up at the Reading of the Gospel, p. 858. To kneel at the Reading of the Decalogue, p. 859. To bow at the Name of Jesus, p. 858. To stand up at the Creed, p. 864. To receive the Communion kneeling at the Rails, p. 859. To turn the Communion-Table Altar-wise; and to Rail it in to shew reverence to the Table, by keeping away Dogs and Boys from sitting on it, p. 883. To shew reverence to Holy Places, Persons, and Things, p. 915. To keep Anniversary Festivals in Commemoration of Saints Departed, p. 762. To keep Humane Holy-days and Lent, p. 876. Solemn Days of Fasting and Thanksgiving, p. 869.

*Sacram.
by our
selves.*

And as to our selves, doth not he allow the Liberty to appoint *Objectis* or *Mediums* to stir up in us *Worshipping Affections*; such as *Crucifixes*, *Historical Images* of Christ and Holy men, &c. of the same Nature, Sort and Kind with

with these natural helps of *Musick*, to exhilarate the mind towards God. And that all *Sacr. de-* these are to be esteemed Sacraments, you have *fin'd.* the Learned as well as Mr. *Baxter* himself in this very Book determining.

Mincæus saith, It is called *Sacramentum* quia *Mincæus* *fi Sacra Rei Signum*; because the sign of a holy thing; or, *quod sacra mente sit recipiendum*, to be received with a holy mind; *vel quod ad res sacras seu divinus pertinet*; or because belonging to holy things.

In the Council of *Trent*, upon the dispute *Austin.* of the Sacraments, it was urged, that St. *Austin* made every Rite by which God is honoured to be a Sacrament. *Hist. C. of Trent. l. 2. p. 234.*

And in the *Rationale* of the Common Prayer, you have it, That not only the Collects by *Rationa-* some of the Ancients were called Sacraments, *le of Com* but the Significant Ceremonies, which serve *Prayer.* not only for Decent Order and Godly Discipline, but are apt to stir up the dull Mind of man (or as Mr. *Baxter*, to stir up worshipping Affections, and exhilarate the Mind towards God) to the remembrance of his Duty towards God by some special and notable signification whereby they may be edified.

And Mr. *Baxter* himself in his Book of Confirmation, p. 88. tells us, It is a word not found in Scripture; but of meer Ecclesiastical use, and a word that will stretch. And that although in a strict sence, it is only by our Divines appli-

ed to those two great Ordinances of Baptism and the Lord's Supper; yet in a large sense, comprehends many holy things whereof he gives us Sacraments of several sorts, and particularly, in his Christian Directory, p. 863, 864. tells us, That there are several Sacraments, viz. Civil, Oeconomical, and Ecclesiastical Sacraments, viz. Sacraments properly, improperly, and less properly so called; The latter of which he defines to be the renewing of Christianity by any arbitrary sign of our own, without a solemn Ceremony of Divine Institution; as Confirmation, Standing up at the Creed, Solemn Days of Fasting and Thanksgiving, Publick Repentance before Absolution, and at the point of Death, in which we may use any Lawful, Natural or Arbitrary Signs or Expressions to signify our mind by; as speaking, subscribing, standing up, lifting up the hand, laying it upon a Book, &c. Which are Divine as to the renewing of our Covenant, but Humane as to expressing signes; and of which sort are Ordination, Marriage, Contracts with Master and Servant, Inauguration of Kings and Magistrates into their Office by Oaths.

Therefore may it not safely be concluded, that the word might as properly be so taken here, as elsewhere; and that it stood in as little need of Errata in this, as so many other Parts of the Book; and that by Mr. Baxter's remarking of it here, he hath not only contradicted, but reproved himself for all that he hath said of this kind elsewhere; as being by this

this *Rule* nothing else but *Errata*. And therefore whether he hath not more *cause* to be displeased with himself, than to vent so much displeasure upon such a causless Occasion is recommended to himself, and to all sober, discerning Christians to judge.

FINIS.
